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The Judson Centennial Celebrations in Burma.



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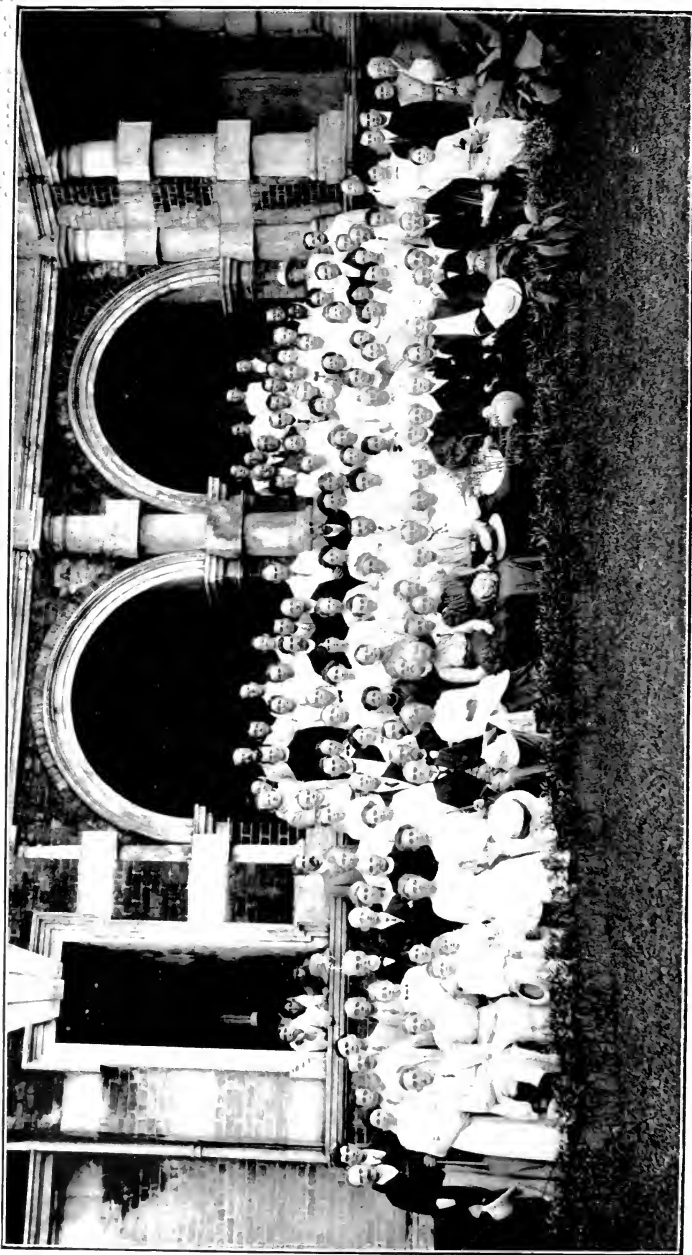
Lawrence P. Briggs



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Lawrence P. Briggs,
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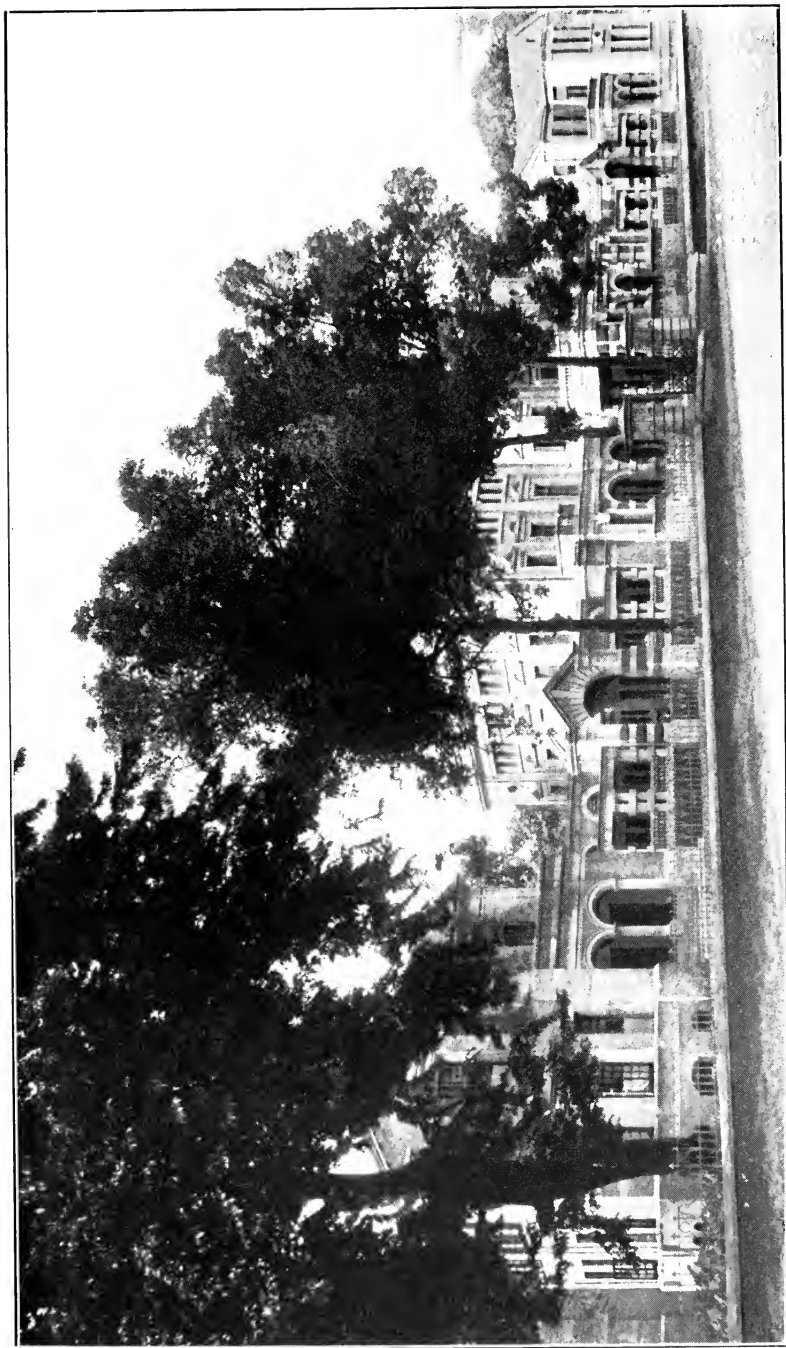
Group of Delegates, Visitors and Missionaries.



Five Ladies who knew Dr. Judson when they were children.

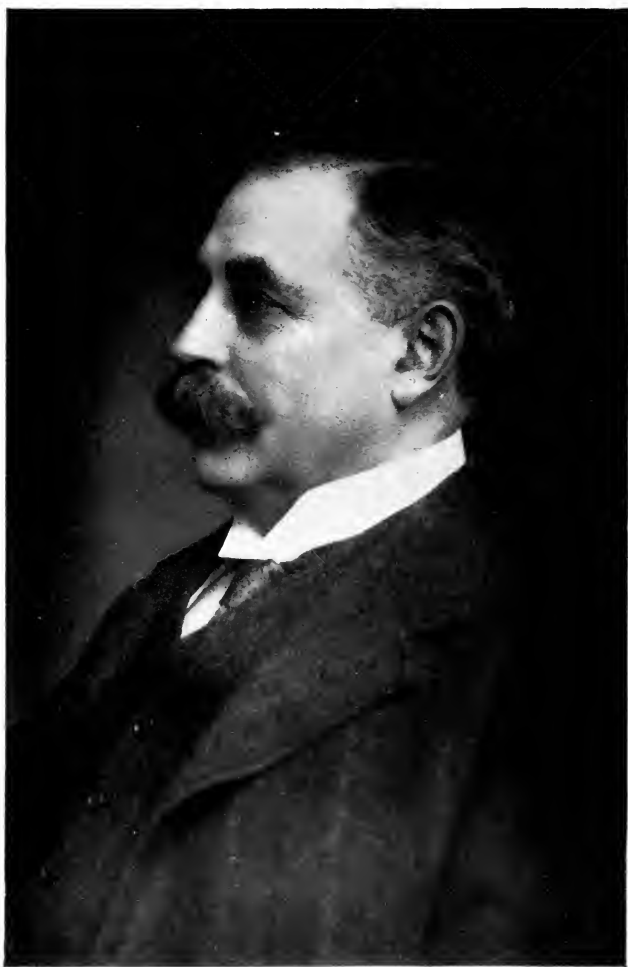
Mrs. Smith,	Miss Stilson,	Miss Haswell.
Mrs. Vinton,		Mrs. Rose.





Cushing Hall, Baptist College, in which the Rangoon Celebrations were held.

Figure 1 shows a 10x10 grid of 100 cells. Each cell contains a number from 1 to 10. The numbers are arranged in a pattern that resembles a stylized '10' shape. The number '1' forms the vertical bar on the left, and the number '0' forms the circular part on the right. The numbers are arranged in a way that the '1' is on the left and the '0' is on the right, with the '0' being a circle of '0's and the '1' being a vertical bar of '1's.



His Honour, Sir Harvey Adamson, K. C. I. E.,
Lieut.-Governor of Burma.



Lady Adamson.

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The American Baptist Mission Press, Rangoon.

The Judson Centennial Celebrations in Burma.



1813==1913.

PRINTED
BY THE
RANGOON:

AMERICAN BAPTIST MISSION PRESS,
F. D. PHINNEY, SUPT.,
1914.

BV3271
JB

Gift - Briggs

NO MORE
ABROAD

PREFACE.

In response to many requests this account of the Judson Centennial Celebrations in Burma has been prepared in order that the record may not be lost to succeeding years. It is not an attempt to interpret the meetings to the denomination at large, but is simply a record of the events as they transpired, with such of the addresses as it was possible to secure. Some of the addresses are represented by the text in full, others by the author's notes, while still others are of necessity only mentioned or described as a kindly disposed and very much interested newspaper reporter jotted down his hasty notes as the addresses were given.

Grateful acknowledgements may here be made of the very full and able reports of nearly all meetings in Burma found in the *Rangoon Gazette*, and especially of the space and time given to the Rangoon meetings by the editor and staff of this paper; and in almost equal degree to the editor and staff of the *Rangoon Times* for its services to the same end.

Grateful acknowledgements are also tendered to the officials and operating staff of the Burma Railways, who have seemed to vie with each other in caring for the wants of our visitors and members as they journeyed from place to place in the tour of Burma. The courtesies so ungrudgingly extended to our visitors are accepted by our Mission with as high and sincere appreciation as if given to ourselves.

Would that our thanks might be expressed more worthily alike to those in newspaper and in railway and steamer service, for the staff of the Irrawaddy Flotilla Co., Ltd., and of the British India Steam Navigation Co., Ltd., have done all in their power to assist our travellers in the safe, speedy and comfortable accomplishment of their journeys.

Grateful mention should also be made of the courtesies and special rates granted by the proprietors of the Minto Mansions Hotel and of Croton Lodge.

F. D. PHINNEY,
Compiler.

This book is the first book ever set on a Linotype Machine in Burma, and has been set on the first machine ever purchased in Burma, by a compositor who had never before seen a Linotype at work.

The Judson Centennial

Celebrations in Burma.

1813-1913.

PREPARATION.

In preparation for the event a booklet was prepared by Mr. F. D. Phinney and issued by the Mission Press for free circulation, which contained the following matter :

The Judson Centennial.

JULY THIRTEENTH, 1813.

It was a memorable day on which the Rev. Adoniram Judson and Ann Hasseltine Judson, his wife, landed on the mud banks of the Irrawaddy River at Rangoon, July 13, 1813. Strange had been the providence of God which had called this Congregationalist scholar to give up the work in which he had already won some measure of success, and devote his life and his conspicuous talents to missionary work for the heathen in lands at the time so far off that they seemed almost inaccessible.

In September, 1811, Adoniram Judson, Jr., Samuel Nott, Jr., Samuel Newell and Gordon Hall were appointed as missionaries of the Congregational Board, Luther Rice being appointed at a subsequent date. The Judsons and Newells sailed from Salem, February 19th, 1812, Rice and the rest of the party from Philadelphia the day previous.

But this scholar engaged in critical study of the Greek New Testament, both before he sailed and on the voyage, and as a result of this study came to the definite conclusion that the Baptists were right as to the mode of baptism, and that he had been in the wrong. His wife had studied with him step by step, and came to the same conclusion. It was heroism of a very high order which led them to leave home and sever their connection with parents and relations and become missionaries; and the same noble heroism was shown in the fidelity to conviction which led them to ask baptism by immersion, and they were so baptized at the Lal Bazar Chapel, in Calcutta, on September 6, 1812. Luther Rice on the other ship had been similarly led to a change of belief and was baptized at the same place a few weeks later. This was done in full knowledge that thus they severed

their relations with the Board which had sent them out. Truly, like the patriarch Abraham, at the call of God they went out from their own land and friends not knowing whither they went, and God has honoured them in giving to them spiritual children which shall yet be like the sand that is by the seashore, innumerable. For out of this change came the formation of a Baptist Board of Foreign Missions in America, which has been not only the means of blessing to many peoples who knew not of Christ, but resulted in the most evident growth and development of the Baptist denomination in the United States. It is for these reasons that the Baptist denomination in America and in all the fields of its missionary operations will celebrate in 1913 the Centennial of Dr. and Mrs. Judson's arrival in Burma, and seek to make true and adequate recognition, if that be possible, of the manifold blessings granted by God upon the work thus called into being by the movements of his own mysterious providence.

WHAT HATH GOD WROUGHT?

In 1813 there was no Baptist Mission Society in the United States. At the present time the American Baptist Foreign Mission Society is the successor of the Board organized May 21, 1814, to take up and support the work of these then Baptist missionaries in Burma. The Board so organized was called "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." In 1845 the Baptists of the South withdrew and formed their own Convention, and now have a splendid work in many fields. In 1846 the cumbersome name of the Convention was changed to "The American Baptist Missionary Union," which name it held during the period of its great expansion for more than three score years, until in 1910 it was changed to "The American Baptist Foreign Mission Society." The first organization was made in Philadelphia, but the headquarters of the Society have been in Boston since 1826.

Starting out with only Adoniram Judson and his wife in the field in Burma in 1813, the Baptists of the Northern States now have work in 128 Stations in the following fields: Burma, Assam, South India, Bengal, South, East, Central and West China, Japan, Africa, Philippine Islands.

The regularly appointed missionaries of the Society now number about 725, including the wives of missionaries.

The total number of church members in these fields in non-Christian lands is now 157,000; in Europe in connection with assisted work, 152,000. While this Society stands third in the list of American societies on the basis of home income, and also on the basis of missionaries enrolled, it stands first in the number of full communicant church members. There is one mis-

sionary society in England with a larger income, and three with more missionaries than this Baptist Society, but none of them approach it in the number of communicant church members.

For this evidence of the Divine approval resting upon our work, it is fitting that devout thanksgiving be made in the centennial year.

In Burma. Burma has assigned to its thirty-two stations over two hundred missionaries of this society, including wives of missionaries. It has over 64,000 Baptist church members in connection with its 935 churches, who contribute over Rs. 266,000 for the carrying on of their own work, in addition to a larger sum paid for the education of their children. These churches report 265 ordained preachers, and 703 unordained preachers, and over 3,670 baptisms during the year, and over 20,200 scholars in 612 Sunday Schools. Other particulars of this magnificent development may be found in the annual report of the Society, and of the Burma Baptist Missionary Convention, which is the home and foreign missionary organization, duly incorporated, of these Baptist churches in Burma.

The foundations for this work in Burma were laid by men who believed that the establishment of a self-sustaining, self-propagating Christian church demands an intelligent and educated body of Christians, and to this end schools in connection with other forms of mission work have been opened throughout Burma so far as men and means have permitted. In this work the Woman's Societies have had a very prominent part, and the results are manifestly justifying the means used. Schools are not an end in themselves, but are steps in the process of the thorough evangelization of all the races of Burma.

There are reported in connection with this Mission 723 schools of all grades with 25,300 pupils in attendance. While this work takes the time of a goodly number of American men and women, it is not by any means wholly dependent upon American money, for the people themselves pay in school fees the sum of nearly three lacs of rupees per annum, or about \$96,000. This fact alone, that a native Christian community has been brought to a condition where it is both willing and able to spend so much money every year on the education of its children, proves the wisdom and effectiveness of the plans and means used by the Baptist Mission in Burma.

This educational scheme has for its secular crown the Baptist College in Rangoon, with its preparatory departments in close connection, totalling 1200 pupils in all grades, and with a large American and native faculty of trained educators as professors and teachers. Reports of the College may be had by applying to the Principal, Rev. E. W. Kelly, Ph. D. The subsidiary mission schools may be summarised as follows: there are 36 board-

ing and high schools with 7300 pupils, and 684 elementary schools with 18,100 pupils.

For the spiritual training of the leaders of these peoples of Burma there are two Theological Seminaries at Insein, a suburb of Rangoon, easily reached by rail, and two schools for the training of Bible Women, one in Insein and the other in Rangoon. There are 200 students for the ministry in the Seminaries, and about half as many women receiving Bible training in these two schools mentioned.

All the educational work of the mission is open to the inspection of interested visitors to Burma.

A word should be said as to the various tribes of Burma and their condition now and when the century began.

When the Judsons began their work in 1813 they had about them only Burmans. After the first Burman war, with its long imprisonment and suffering, after the mission had been moved from Rangoon to Moulmein, then brought under English rule, the hill people were discovered and work for them was undertaken by Dr. Judson, the conversion of Ko Tha Byu, the first Karen convert, being largely due to his instrumentality. The Karens were a people without a written language, and their speech had to be reduced to writing by Rev. Jonathan Wade, and so was commenced the work of emancipation of the Karens from the fear of the Burmans and their marvellous advance from a condition almost of serfdom to their present degree of independence and wealth. The power of Christianity to lift up a race was never better exemplified.

Work for the Talains or Peguans was begun about the same time, and later on for the Shans of the interior of the country. In later years other tribes have had their languages reduced to writing, the Kachin and the Chin and the Lahu, and these backward and depressed tribes are now following the Karens in upward progress.

The Burmans, Talains and Shans are all Buddhists, and all have literatures written in a character which has been evolved from the Sanskrit, although the Mongolian speech of these and all other peoples of Burma is as different as possible from any Sanskritic tongue. The Karens, Kachins, Chins, Lahu, and allied peoples of the hills of Burma and the adjacent countries are animists, or spirit worshipers, and all of them, so far as they have written languages, are indebted to American Baptist missionaries for that fact.

When the Judsons arrived there were no printing presses in Burma. There had been a little Burmese type produced by the English Baptist missionaries at Serampore, and in 1816 they gave a hand press and a font of Burmese type to Rev. George H. Hough, who brought them to Rangoon and began the printing work which has gone on from that time to this and has grown

into the present business of the American Baptist Mission Press in Rangoon. Catalogues of the publications of the Press may be had for the asking, as well as a historical booklet descriptive of the work of the Press.

PLANS FOR THE JUDSON CENTENNIAL CELEBRATION.

Looking forward for five years before the Centennial date, the Burma Baptist Missionary Conference in 1908 made its first plans for this celebration by appointing a committee of five, and by memorializing the then Executive Committee in Boston to take steps worthily to celebrate so important an event in the history of the Baptist denomination in America. The same year, a few days later, the Burma Baptist Missionary Convention, composed of representatives of all races in Burma, nominated ten other members to form a Burma Committee of fifteen for this purpose. Dr. E. O. Stevens having been removed by death, his place was filled by the Convention in 1911, and this Committee is now organized as follows:

CONFERENCE MEMBERS:

Rev. D. A. W. Smith, D.D., Treasurer.
Rev. W. F. Armstrong, D.D.
Rev. W. Bushell.
Rev. J. McGuire, D.D.
Rev. L. E. Hicks, Ph. D.

CONVENTION MEMBERS:

Rev. C. A. Nichols, D.D.
Mr. F. D. Phinney.
Rev. E. W. Kelly, Ph. D., Chairman.
Rev. J. E. Cummings, D.D., English Sec'y.
Rev. H. H. Tilbe, Ph. D.
Saya Taik of Mandalay.
Saya Po Min of Rangoon.
Thara Gan of Bassein, Karen Secretary.
Rev. L. T. Ah Syoo, Burmese Secretary.
Thara Shwe Bwin of Henzada.

The above Committee of fifteen has been made a part of the Commission of One Hundred appointed by the American Baptist Foreign Mission Society to plan for the Centennial Celebration.

THE CELEBRATION AT HOME.

is fully set forth in a small booklet which may be had on application to the Literature Department of the A. B. F. M. S., Boston.

The Commission held its first session on March 16, 1911, in Rochester, N. Y., and organized with the following officers:

A. H. Strong, D.D., Chairman.
 J. S. Dickerson, Esq., Vice-Chairman.
 Rev. S. R. Warburton, Recording Secretary.
 The Treasurer of the A. B. F. M. S., Treasurer.

EXECUTIVE COMMITTEE:

Walter Calley, D.D.	H. J. White, D.D.
C. H. Moss, D.D.	T. S. Barbour, D.D.
F. P. Haggard, D.D.	Rev. A. C. Baldwin.
E. A. Hanley, D.D.	E. H. Haskell, Esq.
Geo. E. Horr, D.D.	Mrs. M. Grant Edmands.
Mrs. H. G. Safford.	Miss H. F. Ellis.

This Commission adopted a program which approved the plans for the celebration in Burma and included for the celebration at home, which began with a special course in mission study classes in September, 1912, and utilizes church services, Sunday Schools, Young Peoples' Societies, mass meetings, etc., the sending of two delegations to Burma in December, 1913, and the holding of the May Anniversaries in Boston in 1914, with special historical addresses and pilgrimages to the towns connected with the Judsons in America. A Centennial volume giving a history of mission work of the century and a complete list of all missionaries sent out is to be undertaken as well. Further particulars, including plans for the two tours to and about Burma, may be had on application to the Recording Secretary, Box 41, Boston, Mass.

THE CELEBRATION IN BURMA.

The chief ends to be served by the celebration in Burma will be Thanksgiving and Consecration. The Baptist denomination can never fully express its thankfulness for the wonderful providences of God which led the Judsons to Burma, both for the greatness of the results there attained among many peoples in many tongues, the measure of self-support and self-direction reached by the churches of Burma, and for the awakening and unification of the denomination in America growing out of the call to support the work of the Judsons in Burma. The plans proposed for the celebration in Burma include:

(a) Meetings at Rangoon for three days, at the leading session of which the Lieut.-Governor of Burma is expected to preside; meetings at Moulmein with excursions to Amherst, and at Mandalay with excursions to Ava and Aungbinle.

(b) If possible, there will be present a few survivors of those baptized by Dr. Judson, and reminiscences will be read from Ma Lon-ma and Ma U-ma. Representatives will be present from every tribe or race of Christians in Burma.

(c) Representatives will be invited from the American Congregational, Methodist and Presbyterian Boards, and from all other Baptist Missions in India.

(d) Exhibits of results secured in the publications of the Press, maps, diagrams, tables, etc.

In token of consecration to this work, in proof of devout thanksgiving, the Baptists of Burma have begun a movement to raise on the field a special sum of Rs. 100,000 for educational and evangelistic work in Burma, and to secure if possible 100,000 church members by November, 1913.

YOU ARE INVITED TO HELP.

If in America, you are invited to share in every plan as proposed by the Commission of One Hundred; you are urged to join the deputations to Burma—the invitation is open to all; you may add your gifts to the special Judson Centennial offering.

If in Burma, or a visitor to Burma, you are urged to have a share in all the plans for the Celebration, and in the "Win One" movement, to help by your own gifts to raise the Rs. 100,000; and wherever you are you may join in our prayers of thanksgiving, and of deeper consecration to the cause of Christ in world wide evangelization.

Gifts may be sent to the Treasurer of the Centennial Fund in Burma, Rev. D. A. W. Smith, D.D., Insein; or may be handed to the Superintendent of the Mission Press for that purpose, or to any other missionary, if specified as for transmission to the Treasurer of the Centennial Fund.

DELEGATES AND VISITORS.

Invitations were sent from Boston to one hundred twenty-three missionary societies and organizations working in Asia, many of whom could not respond by sending delegates. The following is the list of delegates and visitors as far as recorded in Rangoon:

FROM AMERICA.

Rev. John G. Briggs, Owatonna, Minn.
Miss Ada A. Brigham, Bennington, Vt.
Mr. S. C. Cushing, Assumption, Ill.
Mrs. S. C. Cushing, Assumption, Ill.
Mr. Howard Cushing, Assumption, Ill.
Mr. M. Grant Edmands, Chestnut Hill, Mass.
Mrs. M. Grant Edmands, Chestnut Hill, Mass.
Miss Violet Edmands, Chestnut Hill, Mass.

Miss Lena S. Fenner, Providence, R. I.
 Mr. C. E. Fickes, Sioux Falls, So. Dakota.
 Col. Chas. W. Gale, Norwich, Conn.
 Mrs. Chas. W. Gale, Norwich, Conn.
 Rev. Frank. M. Goodchild, D.D., New York.
 Mrs. Frank M. Goodchild, New York.
 Mrs. J. S. Griffith, Chicago, Ill.
 Rev. W. A. Hill, St. Paul, Minn.
 Miss Elizabeth Hormel, Austin, Minn.
 Rev. David Lee Jamison, Albion, N. Y.
 Rev. Franklin Johnson, D.D., Chicago, Ill.
 Mrs. Franklin Johnson, Chicago, Ill.
 Rev. Henry C. Mabie, D.D., LL.D., Boston, Mass.
 Mrs. Henry C. Mabie, Boston, Mass.
 Rev. R. S. MacArthur, D.D., LL.D., New York.
 Mrs. Minnie Moody, Chicago, Ill.
 Mr. Irwin Nickles, Minneapolis, Minn.
 Mrs. H. Howard Pepper, Providence, R. I.
 Mrs. S. H. Phillips, Salem, Mass.
 Miss Ruth Richardson, Brooklyn, N. Y.
 Miss Louise N. Robinson, Rochester, N. Y.
 Mrs. H. G. Safford, Boston, Mass.
 Rev. Henry M. Sanders, D.D., New York.
 Mrs. S. A. Scribner, Chicago, Ill.
 Mrs. E. C. Sondericker, Newton Centre, Mass.
 Rev. Franklin W. Sweet, Minneapolis, Minn.
 Rev. R. M. Traver, Pontiac, Mich.
 Mr. Walter Williams, Columbia, Mo.

FROM INDIA.

Rev. J. Aberly, D.D., Guntur. (American Lutheran).
 Rev. Herbert Anderson, Calcutta. (English Baptist).
 Miss I. M. Angus, Calcutta. (English Baptist).
 Rev. I. C. Archibald, Chicacole. (Canadian Baptist).
 Rev. J. J. Banninga, Tirumangalam. (A. B. C. F. M.)
 The Bishop of Rangoon. (Church of England).
 Rev. Geo. Wm. Brown, Ph.D., Jubbulpore, (American Disciple).
 Mrs. Geo. Wm. Brown, Jubbulpore, (American Disciple).
 Miss S. G. Brown, Kodoli. (American Presbyterian).
 Mrs. J. P. Burkholder, Midnapore. (American Baptist).
 Rev. Wm. Carey, Barisal. (English Baptist).
 Rev. J. D. Disney. (Pastor, English Baptist, Rangoon.)
 Rev. David Downie, D.D., Nellore. (American Baptist).
 Mrs. David Downie, Nellore. (American Baptist).
 Rev. J. A. Drysdale, Rangoon. (Presbyterian Pastor).
 Mr. J. P. Cotelingam, Coimbatore. (London Missionary Society).

- Miss E. B. Fowler, Sholapur. (A. B. C. F. M.)
 Rev. W. J. Hatch, Coimbatore. (London Mission Society).
 Rev. R. Henderson, Barsad, Gujerat. (Irish Presbyterian).
 Mrs. Hiwali, Satara. (A. B. C. F. M.)
 Rev. R. A. Hume, D.D., Ahmednagar. (A. B. C. F. M.)
 Mrs. R. A. Hume, Ahmednagar. (A. B. C. F. M.)
 Miss Ledwich, Rangoon. (Y. W. C. A.)
 Mr. O. H. McCowen, Rangoon. (Y. M. C. A.)
 Miss A. L. Millard, Bombay. (A. B. C. F. M.)
 Rev. H. R. Murphy, M.D., Midnapore. (American Baptist).
 Mrs. H. R. Murphy, Midnapore, (American Baptist).
 Rev. John Newcomb, Cumbum. (American Baptist).
 Mrs. John Newcomb, Cumbum. (American Baptist).
 Mr. G. G. Philip, Myitkyina. (Ma Thoma Syrian Evangelistic Association).
 Rev. T. G. Philips, Mandalay. (English Wesleyan).
 Rev. W. C. B. Purser, Rangoon. (S. P. G.)
 Bishop J. W. Robinson, Bombay. (American Methodist).
 Rev. R. Sanford, D.D., Vijianagaram. (Canadian Baptist).
 Mr. Kenneth J. Saunders, Rangoon. (Y. M. C. A.)
 Rev. A. Savarimuthu, Tinnevely. (Indian Home Mission Society, Anglican).
 Rev. W. Scott, Daska. (Church of Scotland) (Pres. of C. E. Union).
 Rev. Wm. Sherratt, Rangoon. (British and Foreign Bible Society; Also representing the Burma Missions Council).
 Thara Shwe Hme, Rangoon. (Rangoon Karen Home Mission Society).
 Rev. A. Judson Tuttle, Gauhati, Assam. (American Baptist).
 Rev. H. H. Votaw, Rangoon. (Seventh Day Adventist).

FROM SIAM.

- Rev. E. P. Dunlap, D.D., Tap Teang Wang. (American Presbyterian).
 Mrs. E. P. Dunlap, Tap Teang Wang. (American Presbyterian).

FROM CHINA.

- Rev. W. Ashmore, D.D., Swatow. (American Baptist).
 Mrs. W. Ashmore, Swatow. (American Baptist).
 Rev. James V. Latimer, Huchow. (American Baptist).

FROM JAPAN.

- Mr. R. H. Boyd, Tokyo. (National Bible Society of Scotland).
 Miss Cornelia Judson, Matsuyama. (A. B. C. F. M.)
 Rev. C. B. Tenny, Tokyo. (American Baptist).

THE CELEBRATIONS IN RANGOON.

December 10 to 12, 1913.

An edition of 3000 copies of the program of exercises had been printed, containing the program and the hymns in three languages, with music, which was found insufficient to meet the demand.

The following is the program for the week :

Sunday, Dec. 7. Convention Prayer Meetings, Burmese and Karen, 7 to 8 a.m.; Convention Sermon in Burmese at Cushing Hall, and in Sgaw Karen at Vinton Memorial, in Pwo Karen at Franc Chapel, at 10-30 a.m., in Chinese at Canal St. Preaching Hall; in Tamil and Telugu at Immanuel Church at noon; in English at Immanuel Church at 6 p.m., C. E. Mass Meetings at Cushing Hall and Vinton Memorial at 2 p.m.

Monday, Dec. 8. Business Sessions of the Burma Conference at 7:30 a.m., 2 p.m., 7:30 p.m., at the house of Mrs. J. H. Vinton and Rev. A. E. Seagrave, Ahlone.

Tuesday, Dec. 9. Convention Sessions at 7 a.m., 10 a.m., 1:30 p.m., at the Vinton Memorial. Reception at the Y. M. C. A. Hall, at 8:30 p.m., to Centennial Delegates and Visitors. [Cancelled because of the delayed arrival of the party of delegates from America.]

Wednesday and Thursday, Dec. 10, 11. Centennial Sessions as given in this program. The Baptist College will be in special session from 1 to 2 p.m., on Thursday.

Wednesday Evening, Dec. 10. A Concert of Prayer at Cushing Hall at 8:30 p.m., in unison with a prayer meeting to be held in Boston at the Rooms of the Society.

Friday, Dec. 12. Sight seeing and visiting schools, the Press, etc.

WEDNESDAY MORNING.

The following is the program for this session as printed:—

WEDNESDAY MORNING.

8 to 10 o'clock.

Chairman, Rev. D. A. W. Smith. D. D.*Hymn*, "O God, our help in ages past." Page 7.*Scripture Reading*, Ps. 67, Rev. M. C. Parish,

Is. 60: 1-14, Saya Po Ka.

Prayer, Saya Po Min.*Anthem*, Teachers' Choir, Karen School, Rangoon.*Address of Welcome*, *Chairman*.*Responses*,

A. B. C. F. M., Rev. J. J. Banninga.

B. M. S., Rev. Wm. Carey.

A. B. F. M. S., Letter from Boston, Rev. H. C. Mabie,
D.D.

Church of England, Rt. Rev. Bishop Fyffe.

A. M. E. S., Rev. B. M. Jones.

A. P. B. F. M., Rev. E. P. Dunlap, D.D.

E. W. S., Rev. T. G. Phillips.

Educational Department, W. G. Wedderspoon, LL.B.

Presbyterians, Rev. J. A. Drysdale.

B. F. B. S., etc., Rev. W. Sherratt.

Y. M. C. A., etc., O. H. McCowen, Esq.

Hymn, "Come, Thou Almighty King." Page 8.*Reminiscences* of Dr. Judson:Papers by the late Dr. Stevens and by "Five Little
Girls," Sarah Stevens, Mary Brayton, Julia Haswell,
Susie Haswell, Sarah Stilson.*Prayer*, Thara Shwe Hme.*Doxology*,*Benediction*.Mrs. H. Broadbent will formally open the Museum, in
charge of Rev. H. I. Marshall, in the same building.

The Rt. Rev. Bishop Fyffe was unavoidably absent and was represented by the Rev. W. C. B. Purser of the S. P. G. Mission in Burma. The Rev. B. M. Jones and the Rev. T. G. Phillips were absent from Rangoon. It is much to be regretted that owing to delay in the arrival of the steamer bringing American delegates, and other encroachments upon the time, the chairman felt compelled to omit

four speakers, the Rev. W. C. B. Purser, the Rev. J. A. Drysdale, the Rev. W. Sherratt and O. H. McCowen, Esq., but an endeavour was made to introduce each of these delegates at later sessions.

The following are the addresses of various speakers, either from manuscript notes furnished by the speakers or from the very excellent reports found in the *Rangoon Gazette*.

THE CHAIRMAN'S ADDRESS.

The day to which we have long looked forward with intense interest has at length dawned upon us. A century of mission work in Burma is now completed. It is well before entering upon the new century which confronts us, to pause and take a backward look; at least to pause long enough to erect our "stone of remembrance," and to inscribe upon it in letters of gold, "Hitherto the Lord hath helped us." The apostle once said, "*Forgetting the things that are behind, I press forward.*" We know what he meant and from what point of view he said it, and we agree with him; but today, from another point of view, we say, *Remembering* the things that are behind, we press forward. Like the athlete who steps backward a few paces, that he may gather strength, and suppleness, and momentum for a forward leap, like the oarsman who faces backward that he may obtain purchase for the oar to force his skiff forward, so we look backward today a hundred years that we may gather a forward impulse for a hundred years to come!

It is about the name of Judson that today our thoughts gather lovingly, reverently. He landed on these shores, July 13, 1813, and that day, with its anniversaries, was happily compared by a Seminary student in his graduating address to Burma's Christmas-day. As Christ's birth in Bethlehem is Christmas-day for the world, the day in which Judson brought Christ to Burma may well be regarded as Christmas-day for Burma, and, the young man added, as the angels appeared to the shepherds watching their flocks by night, so may we think of them as hovering over the advent of Judson to Burma, and singing again for Burma the song of Bethlehem, "Behold we

bring you good tidings of great joy, for this day,"—after more than a millennium of guilty silence and delay,—"this day, is born for you, in Burma, Christ the Saviour!"

In magnifying the day of Judson's arrival in Burma we would not and do not ignore the fact that others had preceded him. The Serampore Mission began a work here in 1807, but successive missionaries lost health and heart, and the mission came to an end when the last to remain, Felix Carey, entered the service of the king of Burma. The London Missionary Society also made a beginning, but of the two missionaries who came to Burma, one found here a grave, and his companion soon left for work in other parts of India. The work that remains today at the close of the century owes its sole and undoubted origin to Adoniram Judson, and following the conceit of the young student already referred to, may we not say that while the Christian era for the world, including Burma, is A.D. 1913, the Christian era for Burma, at least for today, is A. J. 100?

It is not my purpose to rehearse the amazing and opposing series of providences by which Judson's way to Burma was opened. I will only remark that he proved himself a worthy companion of Hall, and Nott, and Newell, who like himself, stedfastly refused to misinterpret, as weaker men would have done, the opposing and hindering providences as a plain indication that the giving up of the task and a return to their native land was the will of God.

After all the real test of character comes when the strife ceases and the struggle is over. It came to Judson when, withdrawn from the jurisdiction of the East India Company, detached by his own act from the home base, his spirit no longer sustained by opposition, he sat down with his heroic wife, herself scarcely recovered from a serious illness, alone and apparently forgotten, to his life work. No wonder that he wrote down the evening of his arrival in Burma as the most forlorn and depressing since the "Caravan" sailed out of Salem harbour. But this depression he soon surmounted and a few months or even weeks later we find him writing these brave words; after

praising the climate but denouncing the place as wretched and filthy in the extreme, he adds, "Missionaries coming to Rangoon must not calculate on the least comfort but what they find in one another and their work. However, if a ship were lying in the river ready to convey me to any part of the world I should choose, and that too with the entire approbation of all my Christian friends, I would prefer dying to embarking. This is an immense field, and since the Serampore missionaries have left it, it is wholly thrown on the hands of American Baptists, If we desert it, the blood of Burmans will be required of us."

But six long years he waited for the first converted Burman. Dr. Judson once wrote in the early days of the mission, that if he could see the Bible translated and a church of a hundred members of converted Burmans, he would die happy with the words of the aged Simeon on his lips. Dr. Judson died in April 1850. The statistics of 1848-49 were undoubtedly the last that his eyes fell upon, printed in the Annual Report of that year. And what did he read? Of *Burman* Christians connected with the Moulmein mission, then living, 194; of Karens, 1584; and of Karens and Burmans in all Burma, 7548! Of Burmans alone, upwards of two hundred, and doubtless an equal number of those who had died in the faith and were waiting as friends to receive their beloved teacher into the everlasting habitations. And to-day as, 63 years later, he looks down and beholds nearly 3,000 Burman Christians, and 62,000 of other races all over the Burma on whose shores he made his solitary landing a hundred years ago, and finds himself surrounded by an equal number in glory, what exalted and holy joy is his! We, too, his missionary successors and native Christians from a score of races, may claim a humble share in that joy; and we are glad for this goodly company of fellow workers from every mission field of the East, from India, and China, and Japan, and the islands of the sea, and from far away America, to participate in Judson's joy and ours!

On behalf of the home Society from which most of you have received personal invitations, and on behalf of all

the Baptist missionaries of Burma, and of our entire church membership, I bid you all a most cordial welcome. Yes, a welcome to all, but if to any more than others, it must be to that venerable society to whom we owe the man, and to that even more venerable Society, to whom we owe the place, to the A. B. C. F. M. for Judson, and to the Baptist Mission Society for the mission-house and compound, which has grown into what you now behold, as Rangoon and all Burma!

The Rev. J. J. Banninga, Madura, on behalf of the American Board of Commissioners of Foreign Missions (Congregational), spoke in substance as follows:—

Mr. Chairman, Ladies and Gentlemen: It gives me great pleasure, at this time, to bring you the greetings of your Mother and your Sister. Your Mother, the American Board of Commissioners for Foreign Missions, has no greater honour than that she was permitted in the providence of God to send out Judson as one of her first missionaries. Conceived in prayer, born in faith, and inspired by a vision of the World-Saviour, the American Board thrust forth those young men that they might go out into an almost unknown world and bear witness to what they had heard and seen of Jesus. Like the apostles of old, those young men were true to the vision they had seen.

I bring you greetings also from your sister mission in Madura, S. India. Younger in years, and smaller in the number of sheaves she has gathered in the Lord's harvest field, we are one with you in purpose, one with you in love for him who came to save all men. May the day soon come when you and we shall have completed our task, when all the world shall be full of the knowledge of the Lord as the waters cover the sea.

The Rev. Wm. Carey, English Baptist Mission, whom the chairman announced as the great-grandson of the great Dr. Carey of the Serampore Mission, counted it a great privilege to be able to attend these centennial celebrations. It was a great honor to him to stand there as a representative of that society which first founded the mission in

Burma, both here in Rangoon and yonder in Ava, which fostered its early years and which to-day rejoiced as none other could, he thought, so fully and heartily rejoice in the splendid success and the abounding vigor of the American Mission which was now just a century old. He felt more like the ancient host than the modern guest. The shades of his ancestors seemed to him to be not far away. He thanked them most heartily for the kindness of the welcome they had given him as representing the English Baptist Missionary Society.

Continuing, Mr. Carey said:—The Mission to Burma was regarded by the Serampore brethren with affectionate solicitude. They set aside an evening a month for special prayer on its behalf. At one meeting Dr. Marshman was so much moved that he could not go on with his address, and a young Missionary named William Moore poured out his soul in supplication. William Moore was my wife's grand-father. So you see that sympathy with the Burman Mission is in my blood.

It will not dim but increase the lustre of your centennial celebration if you look back into the misty past and think lovingly for a moment of the links that bind you to Serampore. Their first night in Calcutta, June 18th, 1812, was spent in Dr. Carey's house. The next day they went up to Serampore and met Marshman and Ward. When, after several weeks waiting in Calcutta, they sent a note on August 27 to Carey requesting baptism, it was Dr. Marshman who wrote to Dr. Baldwin of Boston, pointing out the significance of the incident as a call to the Baptists of America to relate themselves with the cause of Missions, and it was Mr. Ward who baptized them Sept. 6, in Carey's Chapel at Lal Bazar.

Judson's coming to Burma was due to a strange series of Providences blocking up other ways. "A Mission to Rangoon," said he, "we had been accustomed to regard with feelings of horror." Yet Judson was strongly attracted, especially by the opportunity offered in the translation of the Scriptures. When at last they arrived here alone, it was the Mission House and the family of Felix Carey that provided them with a home and a welcome on these forbidding shores. In the absence of her husband,

who had gone to Ava to vaccinate the children of the King, Mrs. Carey received them, and the two families lived together for about a year—Mrs. Carey keeping house. The king was anxious that Carey should reside at the capital, and he started, hoping to found a Mission Station there, but on his way up the river his wife and two children were drowned. It was thus that the Judsons were left alone.

In a letter to the newly-formed Baptist Convention of America, the Serampore brethren wrote: "Our attempts in the Burman Empire have ended in the transfer of the Mission to brother Judson and those whom you may send to join him. Something however has been done; a Mission house has been built, the language has been opened, a grammar printed, materials for a dictionary formed, a small part of the New Testament published, and a number of copies circulated."

Looking at Judson's heroic career, we see him: (1) *In the sweep of a world-conquering idea.* The whole man was possessed and animated by the sense of obligation to spread the Redeemer's Kingdom. (2) *In the toils of a great dilemma.* He was loyal to the truth as he saw it "in scorn of consequence." (3) *In the field of labour.* He made it his life-work to give the Burmans in their own tongue the Word of God. The result is that those most competent to judge tell us his Burman Bible will last as long as Burman speech. It was in keeping with the thoroughness of his methods, that he brought out for his first enquirers a compendious statement or whole view of systematized Christian truth. Everything he did had a wide reach and a deep intent. (4) *In the furnace of affliction.* By his many and singular trials Judson's strength was tested and his heart purified as gold. His life of danger and suffering was nobly shared. How Ann Hasseltine raised for herself, and for all womankind after her, an enduring monument of wifely devotion fed by dauntless faith, is told in the story of those never-to-be-forgotten prison years. True it is that

"This thwacking in life's den
Makes lions of us men."

What is there now for those who would follow in his steps? Are the big tasks all done? The task of translating the Scriptures is indeed accomplished, but the task of proclamation and interpretation remains.

The Rev. F. King Singiser then read portions of the letter sent by the American Baptist Foreign Mission Society, Boston, U. S. A., conveying their greetings to the assembly, which is printed in full as Appendix A.

The Rev. H. C. Mabie, D.D., Boston, officially representing the Society, also brought greetings as follows:—

My Dear Dr. Smith and Brethren:

The letter just presented from the secretaries and members of the Board in Boston has expressed in terms of lofty sentiment their appreciation of the significance of this occasion; but in addition I am happy as their chosen representative to be here in person and orally to speak a word befitting this high occasion. My own interest would have brought me here on this great centenary, the most momentous in the history of our denomination; but I feel highly honoured as a former secretary of the Society to be asked by that Society with such cordiality to appear here in their behalf.

The immediate auspices under which I was sent to India and to other parts is that of the Faculties' Union of our ten Theological Seminaries embraced in our whole United States and Canada, so that I really represent a far larger constituency than that of our Northern Baptists of the United States. I was also commissioned by the European Baptist Congress which met in Stockholm last July, representing about a score of countries, to bring you their greetings and to be the bearer of resolutions passed by them concerning this centennial event [see Appendix C.]. I am sure I represent the sentiment of all these bodies when I say that the era covered by Baptist history since Judson has in their judgment been more coloured by the name of Judson, linked with Carey's, than with any other two names outside the sacred Scriptures.

This mission to Burma was the first and has been on the whole the most successful foreign mission in which

American Baptists, North and South, have ever shared. Their loyalty to it is still unswerving and their hope for the future of Christ's cause in this land is unbounded. Millions of my brethren in many lands, and particularly in America, would be glad to stand beside me, their representative this day, and add their hearty Amen and God speed.

As Baptists we are professedly children of the resurrection; we are sent upon the errand of the resurrection under a commission not promulgated until the Christ, who had effected the atonement, was risen from the dead, and during the period of the forty days in which He was training His disciples to give the Gospel of His atoning grace to all mankind. May He help us not only here but in all lands, under the aegis of the lofty symbolism of Christ's cross and His open grave, to carry the message of His divine quickening and renewal to all the nations.

The Rev. R. S. MacArthur, D. D., New York, president of the Baptist World Alliance, an organization embracing all Baptists all over the world, said he brought an expression of regret and also of felicitation from Dr. Edward Judson. What would it be that morning, he asked, if he were seated on that platform. It was a thousand pities that the courteous, cultured consecrated Christian gentleman, Edward Judson, worthy to be son of his historic and immortal father, was not present with them that morning. Not only did he (the speaker) bring them greetings from the Baptists in America but from Baptists all over the world.

W. G. Wedderspoon, Esq., LL. B., Director of Public Instruction, Burma, spoke at some length on the educational side of the Baptist Mission in Burma. To-day, he said, hundreds of schools are proud of their connection with the Baptist Mission. Their English schools are scattered over the length and breadth of this Province. Their training schools are turning out in large numbers young men and young women well and properly equipped to do their share in the educational work which their Mission had taken up; and last but not least they had recent-

ly placed the coping stone on their educational system when their college was received into the fellowship of Calcutta University. The speaker referred to the services of Baptist missionaries now deceased, the memory of one of whom, Dr. Cushing, that great hall perpetuated. The Burma Government was grateful to the Baptist Mission for the great work it had undertaken in education. He and his department were grateful to the American missionaries for their work.

Then followed the giving of reminiscences of Dr. Judson on the part of those who, in their childhood, lived in Moulmein and who have prepared papers for this occasion. The first was prepared by the Rev. E. O. Stevens, D. D., prior to his death in 1910, and was read by Rev. H. I. Marshall.

DR. STEVENS' REMINISCENCES.

I think I may be pardoned, if before I give my personal reminiscences, I copy a letter written by my mother at Moulmein, February 16, 17 and 18, 1839, to her mother, Mrs. Calvin Haven of Boston, Mass., U. S. A.

FEBRUARY 1839.

My dear Mother,—

I wish you could be with us, if only in spirit, to-morrow evening. You may be thinking of us, as the Holy Day has just commenced with you;—we mean, after worship at the chapel probably about 8, to go into Mr. Judson's, and let him lay his hand on the baby's head, and pray over him, just as Dr. Baldwin used to over us. It formerly was customary to carry children into the chapel, and they had a regular form of dedication. It was found best to dispense with it, as the natives began to attach too much importance to it, considering it a gospel ordinance. But I thought this as a private thing would be pleasant. It is just a year today since we landed at Amherst.

Sabbath morning; I am staying at home that my girl may go to meeting. Now they are singing. It does sound sweet to my ear, a Christian congregation in a heathen land singing the praises of the living and true God. I am happy here.

Monday morning. Mr. Judson is just going off. Must

send this to Calcutta by him, so must close immediately. Last night he read the verses, "Suffer little children to come unto me" etc. Said, it was thought that the Saviour said this not as God, but as Mediator, imploring a blessing, and in this view it was right to take this as an example which we may follow. Then he laid his hand on the baby's head, and said over him a kind of benediction, and then kneeled and prayed for him." This ceremony of dedication took place in Moulmein February 17, 1839, when I was just four months old.

Although it is plain that I was properly dedicated in my infancy, I was not always a good little boy, as I ought to have been. One day my playmate Adoniram, (whom I always called by his Burmese name, Pwen), brought the astounding intelligence that Mrs. Judson had invited me to come and spend the day with him and his brother Elnathan, (Enny), and stay to dinner. My mother gladly accepted for me; but I was so excited by such an unheard of event that I quite lost my head, and in playing with Pwen and Enny I cut up such capers as I never did before (or since) in the Judson Compound. At the time to which I refer, Ko Tsa taught a day school in a low building with sides made of bamboos split and woven. It was situated a little south of the Judson house on Mission Road. While the school was still in session I thrust a bamboo stick through a weak spot in the walling near the door, and then ran off without making any apologies to the teacher, who evidently was much surprised to see such antics performed by the son of a missionary. At noon U En and U Shwe Dok went home for about an hour's rest. Finding the study in the Burmese chapel empty, I walked in, and getting hold of the bell-rope, I gave it a vigorous pull. "There now!" said Pwen, "I am going to tell my papa"; and presently he returned and said, "My papa says you are a very naughty boy, and you must go at once, and tell Ko Shwe Dok and Ko En, that it is not yet time to come, that you rang the bell yourself. He says he will never invite you to come and spend the day again." I meekly complied and hurried off to tell the two assistants, whom I met on the road.

Dr. Judson was as good as his word. I was never invited to a meal in the Judson house again.

At dinner time we three boys sat together at a little table placed at Dr. Judson's right. I had been instructed by my mother not to ask for anything. However I pointed to what I would like; and Pwen and Enny put the signs into words, with the result that their father handed down all that was wanted from the viands on the big table without one word of reproof. After dinner in the evening I returned home to relate my day's experiences.

But even if I had been a good boy on that occasion, I doubt whether I should have ever been invited again to the Judson house to spend the day. Dr. Judson possessed brilliant powers as a conversationalist, and he was a man of a wide range of reading; but he was so devoted to his work, that, so far as I can remember, he never invited anybody to any meal with the one exception referred to above. Not only so, but I do not recall any instances in which either he or Mrs. Sarah B. Judson accepted any invitation to go out to breakfasts, dinners or suppers. My impression is that the general feeling among the missionaries at Moulmein at that time was that in the matter of social converse he carried his ideas of self-denial too far.

In conversation he was very reticent about himself. Once only I have been told when receiving a call from a brother missionary did he unbend to the extent of describing some of the terrible scenes through which he and Dr. Price had passed when they were captives at the Burmese capital. Rev. Lyman Stilson, the favoured one on that particular occasion, sat spell-bound while Dr. Judson told something of what he knew about Aungbinle and the death prison of Ava.

The only religious service conducted in the English language which Dr. Judson was accustomed to attend was the monthly concert of prayer for missions, which missionary brethren took turns in leading in the vestry of the old Burman chapel, which served as a study where the mission library used to be kept. That missionary concert was faithfully attended by all the missionaries

until after the Karen department was moved away over the hill to Obo in the Daingwunkwin quarter of the town. It was held soon after sunrise of the first Monday in each month at a time which was supposed to coincide with the concert of paper for missions on the evening of the first Sunday of every month on the Atlantic seaboard of the United States of America.

The missionaries children considered it a great privilege to be allowed to accompany their parents to the Monday morning prayer meeting, where we sat, a settee full of us, all in a row facing the door. The male missionaries occupied chairs to the left of us, and their wives chairs to the right of us. I remember one occasion, which must have been in 1844, when during prayer time, while we children were all kneeling down, I made bold to open my eyes and look at Dr. Judson. I observed that he was in a standing posture with eyes open and his face towards the partition. His hair was brushed back from his ample forehead, and a thin black silk gown hung from his shoulders. I cannot recall any of the words which he uttered; but I was deeply impressed with the fervor of the prayer by which he seemed to be drawing near into the presence of the living God. It was prayers like that, and the missionary hymns in the singing of which we children were allowed to join, which made me feel that if ever I should grow up to manhood it would be my duty to become a missionary to the Burmans.

The assertion has been made repeatedly that it is impossible for a foreign missionary to acquire such a mastery of an oriental tongue as would enable him to do more than make himself understood in public speaking; but, if my memory serves me, not only did Dr. Judson succeed in expressing himself more clearly and forcibly in Burmese on religious topics than the native preachers themselves, but at times he attained to flights of eloquence. It was customary for the children of the missionaries to sit with their mothers at the right of the preacher. That brought me next to Pwen. One Sunday forenoon, if I mistake not, Dr. Judson's text was Matt. 7:24-27. With great vividness of description he pictured the Buddhist as he put up a great building composed of

human merit. Good deeds were piled up one on top of another until the structure towered up towards heaven. But as soon as the storm arose, and the floods dashed against the imposing tower, down it came with a great crash, because it was built on the sand, instead of being founded on the rock. By the time the climax had been reached, we two boys had been worked up to such a pitch of expectation, that we laughed outright. Upon this U Auk Hmu, the Talain sexton, felt called upon to walk up the broad aisle and admonish us to be quiet.

The only other passage I can recall in any one of Dr. Judson's Burmese sermons was one in which he referred to some of the mysterious dispensations of divine providence. I do not remember what the text was, but he illustrated his subject by depicting in vivid terms the sudden deaths of three missionaries, namely Jacob Thomas, who was killed by the falling of a tree just as he was almost in sight of his station, Sadiya, in Assam, and Lyman and Munson, who were brutally murdered in Sumatra before they had had time to learn the Banta language. The lessons which Dr. Judson inculcated were, that God is an all wise sovereign, and that there are many things in his dealings with men which are beyond our comprehension; so it behooves us to bow submissively to the divine will.

Dr. Judson reached Moulmein on his return from America December 6, 1846; but he did not resume the pastorate of the Talain-Burmese Church. For the rest of his life he devoted himself mainly to completing his great task on the English and Burmese Dictionary and the Burmese and English Dictionary.

The only public discourse which he ever preached in the English language in Burma was the ordination sermon of S. M. Osgood, who was at that time (1836) the Superintendent of the Mission Press at Moulmein. There was one notable occasion, however, when he favoured the missionary children with an informal talk in English. That was after he had returned from his last visit to Rangoon. The missionary ladies had been invited by Mrs. Emily C. Judson to hold the monthly maternal prayer meeting at her house. It appears to have been suggested that Dr. Judson might be usefully occupied

by keeping the children still until the meeting was over. Of those present I believe I was the oldest boy and Eddie Judson the youngest. We were all seated in a row on the same settee to which reference has already been made, in the vestry made sacred by the monthly concert of prayer for missions already alluded to. What was my surprise to observe that Dr. Judson, instead of standing up, reading a passage of scripture and giving us a harangue, sat down in a chair in front of us and began to tell us some of the wonders of creation. He told us that not only did the sun attract the earth; but the earth attracted the sun, and that the reason objects thrown up into the air fell back again was because of this same force of gravitation. The elements of astronomy were a little too much for Eddie Judson! He evidently felt that he had not been taken sufficiently into the account. He became a little uneasy and suddenly wriggling off his seat he stood upon the floor before his father. Then throwing his head back, he repeated with great emphasis,

"'Tis religion that can give

Sweetest pleasure while we live;

'Tis religion can supply,

Solid comfort when we die."

"Well done!" said his father, so Eddie clambered back into his seat. The recitation of this stanza, though not in the program, was a fitting interlude to our children's meeting; for thus our minds were turned from the marvels of the Copernican system to the duty which we owe to God our Creator.

I was in attendance the last time Dr. Judson administered the communion in the old Burman chapel of Moulmein. It was a very solemn service, for, although his words were very few, he looked so feeble that a deep conviction stole over the minds of all that we should never see his face at public worship again. Dr. Judson's illness had been so protracted, his case had become so serious that few entertained any hope of his recovery. But as long as there existed a bare chance of his being benefitted by a sea voyage, he was anxious to try it. Hence on Wednesday, April 3, 1850, he was carried in a palanquin on board the French barque "Aristide Marie,"

bound for Bourbon. But much difficulty was experienced in getting out to sea. No steamer was available for towage, and the north-east monsoon had nearly died away; so that five days were occupied in doing what in favourable circumstances might have been accomplished in a few hours. Mrs. Judson, learning of the detention, twice dropped down in a row boat to see him. The second time, as a special favour, I was permitted to go too. On that occasion Mrs. Judson was escorted by Rev. Lyman Stilson. That must have been Saturday, April 6. After dinner Mr. Stilson called to me in an undertone, saying, "Come Eddie, it is nearly time for us to return. Go down now and say good-bye to Dr. Judson." I obeyed, and stepping softly off from the poop to the main deck, I ventured in as far as the door of the cabin to take a last look at one whom I had always been taught to love and revere. There he lay with his thin hair brushed back; his face wore a sallow, distressed look; in short he appeared to be very ill. Mrs. Judson was sitting by in a chair fanning him on account of the intense heat. Observing some one enter, he turned his eyes towards me and languidly extending his right arm gently took my hand in his. "Well, Eddie," was all he could say before I turned away to hide my grief.

I cherish these few reminiscences of Adoniram Judson, because under God he had more influence in moulding my character and determining my life-work than any other man, except my father of blessed memory. I yield to the request to have them published as a part of the Judson Centennial which, D. V., is to take place in 1913.

EDWARD O. STEVENS.

Insein, November 7, 1910.

MRS. SMITH'S REMINISCENCES.

I am asked to give reminiscences of Dr. Judson. It has been a pleasure to recall the long ago of my early childhood, when Dr. Judson and I were neighbors. But I must confess to much diffidence in offering these memories, truly dear to my heart, to this august body, which has come from the four quarters of the globe to celebrate the

Centennial of the arrival in Rangoon of this great and good man. Bear with me, my kind friends, if you incline to think that what I have written is childish and paltry, for I was a very little child in those days.

My earliest distinct memory is a happy picture portrayed by Dr. Judson himself. Allow me to quote from a letter that he wrote to Dr. Osgood on hearing of the death of his wife. It is found in Wayland's Life of Dr. Judson, page 328 of Vol. II.

"So the light in your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down by faith some faint gleams of the light of Heaven. We have both tasted of these bitter cups once and again; we have found them bitter, and we have found them sweet too. Every cup stirred by the finger of God becomes sweet to the humble believer. Do you remember how our late wives, and sister Stevens, and perhaps some others, used to cluster around the well-curb in the mission compound at the close of the day? I can almost see them sitting there with their smiling faces, as I look out of the window at which I am now writing. Where are *our's* now? Clustering around the well-curb of the fountain of living waters to which the Lamb of Heaven shows them the way." How vividly I recall that well! While our mothers chatted in the cool of the evening, we, a merry lot of little ones, ran and skipped and jumped like so many little kids. This is my earliest recollection.

The next in order,—I was sitting one moonlight evening on the steps of our house with my mother. Dr. Judson had come over on some errand, and as he said good night, my mother offered him a lantern. "Oh I don't need one," pointing to the moon, "God has hung His lantern out for me"; and it was such a wondrous thought to me, The moon is God's lantern!

I can truly affirm that I sat under his ministry from my babyhood, for in those primitive days, the infants even were carried to chapel by their mammas. How well do I remember that Burmese congregation, the men on one side and the women on the other, and the pulpit still in use in the Moulmein chapel, where, on alternate Sun-

days with my father, Dr. Judson stood and preached in his long black gown.

When I was four years old there was introduced into home a little four months old baby boy and placed in my mother's arms. In 1845 it became necessary that Dr. Judson should take his wife, Mrs. Sarah B., to America in the hope of saving her precious life. To undertake the long voyage around the Cape of Good Hope with a sick wife and six children was quite out of the question. He therefore decided to leave the three youngest in Moulmein, Charlie with Mrs. Osgood, Henry with Mrs. Haswell, and Edward, only four months old, committed to my mother's care. I have a very distinct picture imprinted on my memory of Dr. Judson entering the door with the wee, puny little baby in his arms, and handing him to my mother. Most faithfully and lovingly did she fulfil her trust. The poor little man had had a hard struggle for life, because of the serious condition of his mother's health before and after his birth. My mother had a baby of her own only a few months older, strong, healthy, and plump. She was convinced that the only way to save the life of baby Edward was to give him the chance which little Emma had enjoyed. She believed that she would be running no risk in weaning her own child. The result justified her expectations. She had the joy of returning him to his father, two years later, in perfect health,—

“A portly personage and fair.
In wit and knowledge big;
Fat as an alderman, and decked
Judge-like in his white wig.”

I will confess to have stolen these lines from the ode written by Dr. S. F. Smith to his little son D. A. W. S., as the lines so fitly describe the masterful, sturdy little man, my foster-brother.

My parents counted it a rare privilege on his return to Burma, to entertain Dr. Judson and his bride, Mrs. Emily C., as their guests. Before settling down in Moulmein again Dr. Judson determined to go over to Rangoon and see if, after so many years, the Burman government might

have become enlightened and less hostile to the new religion and its teachers. He yearned over the city where he landed in 1813 and started mission work. Carrying out this plan, he took his family to Rangoon. Being himself such a hero in America, and his gifted wife such a well known authoress, they naturally had many wedding presents; these were packed away in two large boxes which he left in our house for safe keeping until his future should be decided. Among his choice friends in Philadelphia were a number of Quaker ladies who conceived the idea that it would be most fitting that the missionary ladies should adopt the Quaker garb. They dressed a beautiful doll in exquisite style, from bonnet to silk stockings, and asked him to use his influence in persuading the ladies of the Mission to copy that dress. Of course he could not do less than to accept the doll, and promise to lay the matter before the ladies of the mission. The dear old Quaker ladies did not realize that it would be impossible to obtain in Moulmein the dainty materials such a dress required. However, he kept his promise: and that accomplished, what should he do with his doll? Ah, a happy thought. Just the thing! Give it to little Sarah, the eldest daughter of their kind host and hostess! Of course I can't omit this among my reminiscences. Oh, that wonderful doll! and it was mine! Alas! my joy and happiness were short-lived. There came a night when the incendiary's torch set fire to the thatched roof over our heads, and father, mother and four children had barely time to escape the fate of my beautiful doll. Oh my doll, my doll! My poor little unsanctified heart could not think of you, and repeat those lines,

"Every loss and every cross

To my advantage grow,"

as *did* Dr. Judson in the reply he sent to my father, on learning of the fire and the loss of those two valuable boxes; a part of which letter I beg to quote,—

Rangoon, March 2nd, 1847.

My dear Bro. Stevens,—

"The Lord gave and the Lord has taken away: blessed be the name of the Lord." My heart overflows with

gratitude, and my eyes with tears as I pen these precious inspired words. There are some others lines quaint in garb, but rich in core that are worth more than all your house and contents;—

Blessed be God for all,
For all things here below :
For every loss and every cross.
To my advantage grow."

The leeks and onions that were packed up in those valuable boxes, worth about seven or eight hundred rupees, were very bright to the eye, and soft to the feel : and many of them we shall greatly need, if we live a year or two longer ; but they have gone to dust and ashes, where I have seen many bright dear eyes go, to recover any pair of which I would have given those boxes ten times over." [Perhaps it will afford pleasure to some to see the Autograph letter and read the lines quoted above, just as he wrote them with his own hands. It will be found among the "relics."]

In this connection I am glad to call attention to a very old painting of two little girls. This tells the story of Dr. Judson's tender sympathy for a mother who had sent to the home-land her two little daughters. He sent home a secret commission to have a painting made, as a surprise to the sorrowing mother. Of these little girls the elder living at the advanced age of eighty-five. The other, now in Heaven, is the mother of our two dear sisters, Mary and Ruth Ranney

It was plainly not the will of the Lord that work in Rangoon should be resumed at that time, and September found Dr. Judson and his family back in Moulmein. One of my pleasantest recollections is of the little children's prayer-meetings. It had been the custom for the mothers in the mission circle to meet for prayer once a week in the different homes. Dr. Judson proposed that the children should be taken charge of by the pater-familias of the house where the meeting was held, so that the ladies could have their meeting in peace, for the children hitherto, had *all* older or younger, accompanied their mothers.

Dr. Judson would catechize, tell us stories and teach us hymns. One of these hymns ran thus,—

“’Tis religion that can give
Sweetest pleasure while we live
’Tis religion can supply
Solid comfort when we die”.

I well remember the day when in the forlorn hope of saving his life he was carried on board ship for a sea voyage. We all felt that it was his last journey. Only a few day’s out from Burma’s shores, he found himself with the Redeemed in Glory among whom were many Burmans and Karens to whom he had told the glad tidings of a Saviour from sin.

SARAH L. SMITH.

MRS. ROSE’S REMINISCENCES.

My parents did not live in Moulmein. Their station was Mergui, which was my birth place. Though I did not have the privilege of seeing much of Dr. Judson, I did frequently hear my parents speak of him. My dear mother was somewhat of an invalid during the early years of her missionary life. They were detained in Moulmein for a time before going to Mergui. Dr. Judson used to come and sit by her bedside on Mondays and recount his experiences of joy and sorrow, encouragement and trial. It appeared to be a relief to him to unburden his heart to one who was so deeply interested as was my mother, and she certainly felt it was a very great privilege that she was thus permitted to enjoy heart to heart talks with a “brother.”

On returning from America with my mother we passed through Moulmein on our way to rejoin my father in Mergui early in 1850. I then saw Dr. Judson a short time before he sailed from Moulmein in search of health; and soon after the sad tidings reached us that he had died at sea.

My father’s acquaintance with Dr. Judson was a great help to him at one time. In April, 1870, we landed in San Francisco, the only furlough home my father had during his missionary service of over sixty-two years.

My father said he felt like a stranger in a strange land, he did not know of anyone there that he knew or that knew him. When he went to the bank and presented his letter of credit he was asked to bring some one to identify him. This he could not do, but on conversation with the manager who, among other questions, asked him if he knew Dr. Judson in Burma, and my father replying that he did, the manager was much interested in hearing all my father could tell him, and the result was that he was permitted to draw the money he required.

MARY M. BRAYTON ROSE

MRS. VINTON'S RECOLLECTIONS.

There is a tradition in the Haswell family, that Dr. Judson came to Amherst when I was two years old and vaccinated me. It took, and from my arm father vaccinated some thirty Burman children. Mine certainly was efficacious, for I have been vaccinated many times since, but it never took again, nor have I ever taken the small pox.

The first recollection I have of Dr. Judson is of his coming to our house in Amherst, just before he left for America with his wife, Mrs. Sarah B. Judson, and their three elder children. In hope of an early return to Burma, they left the three youngest, Henry about four years of age with my parents, and Edward a babe of four months with Mrs. Stevens. Charlie, left with Dr. Osgood, died during Dr. Judson's absence. Mrs. Judson died on the voyage home and was buried at St. Helena.

Shortly after the Judsons left, father was transferred to Moulmein, and we were there when Dr. Judson returned with his third wife, Mrs. Emily C. She was a writer, under the nom-de-plume of "Fanny Forester," and Dr. Judson gave some of the little Sunday School books she had written to the missionary children. I received two, "Effie Maurice" and "Charles Linn", with my name in his hand-writing on the fly-leaf, "Julia Ann Haswell from A. Judson." I was then eight years old and remember, as others, Dr. and Mrs. Judson running, hand

in hand, down the road past our house as they returned from their morning walks.

It was the custom about that time for the missionary fathers in Moulmein, to hold meetings with the children of whom there were twenty or so, taking turns week by week, in their own homes. After the prayer, Scripture reading and a talk by the leader, we children were required to repeat a hymn previously assigned us. One that Dr. Stevens gave us was of five verses, beginning,

“Religion is the chief concern
Of mortals here below.
May I its great importance learn,
Its sovereign virtue know”.

But when Dr. Judson's turn came, he gave us a short, two verse hymn,—

“’Tis religion that can give
Sweetest pleasures while we live.
’Tis religion must supply
Solid comfort when we die.
After death its joys will be
Lasting as eternity.
Be the living God my friend,
Then my bliss shall never end.”

We all stood up and recited, in turn, from the oldest, 11 or 12, to the youngest, Dr. Judson's little son Edward, about three years old. He repeated the verses in his broken speech, to the great edification of us “big children” who thought it a very remarkable performance. This meeting was held in Dr. Judson's study, at the back of the old Burman chapel, Dr. Judson seated in his study chair, we children on a long wooden bench, once painted yellow, but defaced by use. During prayer, leader and children always knelt.

I have a distinct recollection of Dr. Judson's appearance and his kind manner with the children. But we left, the next year, for America, and I never saw him again.

JULIA HASWELL VINTON.

MISS HASWELL'S REMINISCENCES.

My first interview with Dr. Judson was of a painful nature and I bear the marks of it to this day. The mere fact that I was vaccinated by Dr. Judson would be of no interest to you were it not that the circumstances connected therewith illustrate a marked trait of Dr. Judson's character. At that time Dr. Judson had been compelled to realize that Mrs. Sarah Judson was too ill to start alone on the voyage to America, and that it was imperative that he should accompany her as far at least as St. Helena. His heart was torn with anxiety for her and for the children they were leaving, and he was in the whirl of preparations for the voyage and his mind burdened with care for the native Christians and the work he was committing to other hands, yet he remembered that my mother had a little baby who had not been vaccinated and was in danger of taking the small pox, and when he came to Amherst to place his son Henry under my parent's care during his absence, he did not forget to bring his lancet and a supply of vaccine lymph, and short as his stay in Amherst was, with his own hands he vaccinated the little one that she might be secure from that awful scourge, smallpox. It was that unselfish, thoughtful, loving care for others, no matter how great his own burdens and cares, that so endeared Dr. Judson to his fellow missionaries and to the native Christians.

My first recollection of Dr. Judson is in connection with our early morning walks to the top of Pagoda Hill in Moulmein to see the sunrise. The missionaries in those days were cranks in the matter of early rising, outdoor exercise, fresh air and cold water. We so called "Little Girls" are pretty good proof that their theories in those regards were not far wrong.

We youngsters used to be trotted out of our beds and started on our walk up the hill by the light of the stars. After we had bidden the sun good morning it used to be a part of the program for the party to stand at the head of a little foot-path leading down the side of the hill and watch a race between Dr. and Mrs. Judson as to which would reach the end of the path first. Dr. Judson,

as I remember, used to wait with the others at the top, while Mrs. Judson picked her way carefully down the rough, rocky, steep half of the way. When she reached the gentle slope of the lower half and began to run, Dr. Judson would start with all the vim of a school boy and rush pell-mell after her. I used to be so occupied watching his legs go flying from one rock to another and from one ledge to another and wonder if he would not tumble, that I have not the faintest recollection of how the race used to terminate.

My second recollection of Dr. Judson is also in connection with those walks. One morning for some reason mother did not call me to go with the others and when I woke to find that I was left behind, I ran to the end of the veranda which overlooked the road by which the others had gone, and stood there holding on to the railing, stamping and screaming with anger and disappointment. Suddenly I saw Dr. Judson coming up the road and was so horrified at his catching me performing in that fashion that it impressed his image indelibly upon my mind, so that I can see him in thought today almost as clearly as I did then in reality. He was walking very fast, swinging his arms as was his habit. His head was bare and his long hair tossed back, and he carried his hat in his hand. His face was slightly uplifted and he was evidently so absorbed in thought that my music had made no impression upon him.

My next recollection is not so vivid; but I know we were all assembled on the little wooden jetty which stood at the foot of what is now known as Mission Street. Dr. Judson stood in the water at the foot of the steps leading to the river and baptized a native convert. As I remember, he baptized the candidate face forward and not in the usual way.

I am going to give you a little incident which I heard Mrs. Hough tell my mother. Mrs. Hough said that after her husband left the Mission and took charge of the Government School, she and Dr. Judson used to depend very much upon Mr. Hough for the news of the outside world, "In which Dr. Judson was every whit as interested as I was", said the old lady; but they used to find Mr.

Hough a most unsatisfactory news vendor. One day something of especial interest had happened and Dr. Judson came over to the Houghs' to learn the particulars. Mrs. Hough said that she and Dr. Judson quizzed and questioned Mr. Hough but could elicit very little information from him, till Dr. Judson sprang from his chair in exasperation, exclaiming, "Oh, leave that old Dry-as-dust alone. Its no use trying to make him talk". I remember how Mr. Hough's blue eyes twinkled and the comical glance he threw me as his wife set forth his delinquencies.

We have been hearing a good deal about revising Dr. Judson's translation of the Burmese Bible (for myself I wish it could be let alone). However Dr. Judson himself did the first revision of one verse at least. After Dr. Judson brought home Mrs. Boardman as his second wife, one of the old Christians became very troubled and finally went to Dr. Judson to unburden his mind and tell him how concerned he was lest his beloved teacher was not among the saved. Dr. Judson in amazement asked what he had done to raise such a fear in his heart. "Why, teacher, you know God promises His children that he will deliver them from the snare of the widow, and He has not delivered you, teacher. You have been snared by the widow." A reference to the Bible showed that inadvertently the feminine form of the general term "hunter" had been used, so that instead of reading, "He shall deliver thee from the snare of the fowler", it read, "He shall deliver thee from the snare of the huntress", which is the only word in Burmese for widow. The passage was revised then and there and the old man went away comforted.

My last recollection in connection with Dr. Judson, is when we were in Fall River about two years after we left Burma on my father's first furlough. The Burma mail had come in and my father held in his hand the letter telling of Dr. Judson's death, and as he walked up and down our sitting room, with the tears streaming down his face, he exclaimed again and again, "A Prince in Israel has fallen. A Prince in Israel has fallen."

I am going to leave with you as my good-bye word, a very poor translation of the first hymn in Burmese written by Dr. Judson.

We shall taste the bliss of Heaven;
We shall see the Saviour's face,
And in gladness without leaven
Praise the riches of His grace.

He will free us from all sorrow,
Pain, old age, and death efface;
There no anxious, dread tomorrow;
Praise the riches of His grace!

From the fount of love o'erflowing
We shall drink and gladly trace
All His mercy here past knowing,
Praise the riches of His grace.

Radiant, sparkling, rainbow vieing
We shall shine as sun in space,
Jesus' glory sharing, joying,
Praise the riches of His grace!

SUSAN E. HASWELL.

MISS STILSON'S REMINISCENCES.

Since Dr. Judson was passing off the stage as we were just coming on, what is offered to-day must necessarily be from a little child's point of view. Yet I distinctly remember seeing him take his morning walks,—his head a little bent, his earnest, rapt expression, his tossing hair, his swinging arm, his long, sweeping stride towards Flagstaff Hill, a striking personality.

Another of my early recollections is also a Moulmein scene: a grassy slope fringed on one side with graceful, arching bamboos and a peepul tree; beyond, a clear leaping stream which supplied the stone baptistry at the foot of the glen. This day the green slope is animate with Burmese men and women gathered to witness the baptism. Their attention is centered on one figure, the "Saya Gyi," Dr. Judson, leading the candidate, a Burmese woman. Dr. Judson's method was different from that of most Baptist ministers. The candidate was bowed forward

instead of backward, as if herself kneeling in worship. Death-still was the vast throng as the veteran pastor, standing there with features serene yet full of purpose and power, pronounced that impressive ritual beginning "Kami daw, Thah daw, than shin thaw Winyin daw," the rite closing with "Nga pe i. Amen". On Monday when the water had been drawn off, that baptistry was devoted by us juveniles to very secular purposes, even games I regret to say. But some of our games were Bible stories dramatized by us impromptu.

In those days we had no Saint Nicholas nor Wonderland; but we did have the Bible narratives and we knew them by heart from Genesis to Malachi. So that baptistry was just the place to represent the den of lions; Elnathan Judson or James Haswell just the one to represent Daniel, David Howard, Abby Judson, Julia Haswell, Sarah Stevens, to represent the roaring lions. Or the emptied tank might stand for the Red Sea which the children of Israel were crossing, Edward Stevens or Brainard Vinton being Moses; Miner Stilson, Aaron; Sarah, Miriam; Henry Judson the pillar of cloud by day, and Susan Haswell the pillar of fire by night; Mary Stilson, Edward Judson, Emma Stevens, Mary Stevens, Nathan Stilson, the Israelites marching through the wilderness towards the hedge of bamboo trees.

But the special fascination for us naughty juveniles was in imitating the very rite that the baptistry was built for, Pwen Judson, alias Adoniram Junior, or James Haswell taking the place of the officiating clergyman, one of the smaller ones the candidate. Once the ceremony had proceeded as far as "I baptize thee in the name—" Hark! a voice up the bank! Papa Judson is passing by, and—this pious(?) performance is summarily brought to a close. After that time that line of *infant baptism* was prohibited; and strange to say, when we were commanded we expected to obey, "if we do say it as shouldn't," to indulge in American vernacular. But those were primitive, old-fashioned days. Dr. Judson had never heard the modern commandment, "Parents obey your children." Certainly he never took it for a text in chapel.

In that old Burmese chapel, Moulmein, I heard him preach many times, so you will naturally expect a critical monograph on his style of sermon; but you will be disappointed, for this was during that stage of maturity when the littlest ones of us were slumbering as peacefully through the sermon as was our uncle the deacon in his New England church pew; and those not asleep were kept by our mothers with peppermints and cloves. When it came to the singing, however, we little ones stood up and sang with the rest Dr. Judson's own hymn, "Shwe Pyi kaungin sonlo gyinle". I have to confess that only one sermon do I remember. But I can see Dr. Judson now as he stood in the Burmese pulpit (that pulpit is still in Moulmein), his pose, his movements as vividly dramatic as those of a performer's on the stage as he imitated with bowed form and uplifted palm the attitude of a Burmese pongyi at worship and exclaimed, "Shiko, Shiko." It woke the children up and struck us as irresistably funny. Now if antiquarians from one bone can construct the entire skeleton of an extinct animal, perhaps you can help me evolve the discourse from that one dramatic, half humorous utterance. Might he not have been indulging in satire as did Elijah to the priests of Baal as you remember,—“Cry aloud, for Baal is a god. Either he is on a journey or peradventure he sleepeth and must be awakened; cry aloud.” So may not Dr. Judson have been semi-humorous in letter but earnest in spirit? “Yes, go on, Shiko; prostrate yourselves in worship before your dumb Gaudama. He being in Neikban of course will help you: kneel in devotion. Shiko.”

So I think Dr. Judson was not without a “saving sense of humour” like Elijah, and—I say it reverently—like Jesus Christ himself. It showed itself in his not feeling it beneath his dignity to play with children. He would get down on hands and knees and be horse for his boys, Pwen and Enny, Henry and Edward. His children were not held in puritanic restraint. It was from a book that Henry Judson lent me that I had my first acquaintance with those profound classics, Bluebeard and Jack the Giant Killer. It showed itself, his humour, in his

little meetings with us children when he did not confine himself strictly to theology by any means. His method was conversational and we did enjoy it for it had none of the "I am Sir Oracle" pomposity. He even occasionally gave us little conundrums or riddles to guess; and once he propounded the classic riddle of the Sphinx, new to us then: "What animal walks on four feet in the morning, two feet at noon, three feet at night?" It struck us as funny, but we young ones would find something funny in a hollow cocoanut shell. Then we puzzled over it and even Henry and Edward Judson didn't know at first that the answer is "Man."

He occasionally spoke to us in Sunday School. As we repeated our little verses around, I well remember little apple-cheeked Edward Judson standing up to say his:

"Tij religion what can give
Thweeteth pleathuresh while we live."

And what were Dr. Judson's Sunday School instructions? Did he give us "New Thought" or Esotericism? He had never learned from the American Theosophic Society that Buddhism is the hope of the world. This was before the day of alleged "New Thought" and many new things. As to things, parenthetically, can you imagine what Dr. Judson was deprived of that we think we cannot live without? He never had the benefit of the typewriter, or the telegraph, or electric lights, or the phonograph, or the telephone. It was before the discovery of the deadly microbe, or the deadlier automobile, or the sewing machine or the wireless, or the Burma Railway Company, or that later enigma, the "psychological moment." So he didn't teach us that the way to attain to the higher life is to summon the astral entity, set the solar plexus and restore the vibrations to their normal rhythmic measure after the laws of psychotherapeutics. "Not up to date?" Ah, the religion Dr. Judson taught was what our parents taught—of the child Jesus, so sweet, so simple that an infant of six could understand.

And that brings me to my most striking memory of Dr. Judson. It was one evening that he and his wife, the third Mrs. Judson, spent at our house when he gave a

graphic narration of his terrible imprisonment in upper Burma about thirty years before that. It was said to be a rare thing for him even to mention the subject; indeed Mrs. Judson herself had never heard him relate so much. But the next day he said to Dr. Stevens the elder, "My conscience condemns me that I should have wasted so much precious time talking about myself." Imagine! Contrast such supreme humility with the blatant boastings of certain self-styled heroes. But so prized was the occurrence in our family as a special honour that our mother made us children write it out next day as a composition. A few sentences from that childish production may interest you.

"Events. Last evening Dr. and Mrs. Judson came to our house and mamma let us sit up until after nine o'clock. Dr. Judson told us stories about when he was in prison. The irons cut his flesh and he could not sleep and he had to walk bare-foot over sharp stones in the hot sun and his feet were bleeding every step till he could not stand. And at night he was cold and there was a Portuguese man in the cell and they only had one small piece of blanket between them."

We wrote several pages of this composition in cramped childish hand. But what specially appealed to childhood was one incident that I have never seen in any biography as he gave it that night. It was about the Burmese King's lion, gift of the King of England, its starvation having been ordered by King Bagyidaw. This lion story we children wrote out in full.

Dr. Judson said, "We could see that poor starving lion from between the bars of our cell. Day by day it would tread its cage to and fro, to and fro, moaning piteously, and I almost forgot my own pain in pity for that dying lion." But though this story so interested us children, what appealed most to our parents was the touching evidence of his wife's devotion, the sleepless nights, her long weary journeys to the prison during his months and months of agonizing captivity. Can anything more pathetic be found in all history?

But he who thus laid the foundation in tears and in

blood has worthy successors today, whose names will also be recorded in light when these too have passed to the Immortals. They may be criticised now, but so are all heroes.

Once long ago, behold certain wise men came from the West to teach the missionaries because they did not know their business. These wise men from the West sold half the land on Mission Street, Moulmein, so named because our Mission owned all the beautiful tree shaded acres from Flag-staff Hill to Salween River,—sold it for a song, land which now painfully needed in the expansion of our Mission, cannot be bought back for many times what it was sold for, land negotiated for by the far-seeing Judson, land consecrated by his ministries and his last earthly home, today studded with shrines and idol temples. But even those wise men unconsciously uttered the truth that "The missionaries need watching." Need is not the word,—they merit watching. If all our Christians at home, especially those who "do not believe in Missions," would come out to Burma and spend a year watching the missionaries,—their tireless zeal, their signal ability, their love for their work, their life-long sacrifice in missing their children,—all working harmoniously, not under a sort of pope set up by wise men from the West, but under a far wiser policy, the Committee of Reference, made up of men and women who know the needs because here on the ground,—the visitors seeing all this would go home thrilled, and so filled they would be broader philanthropists and more fruitful Christians for all time to come.

Yes, though the pioneer has passed, his work is going on. New stations are springing up in the wilderness every decade, bringing into being scores of new churches, new industries, new schools, new works from the Mission Press scattered over Burma, "leaves for the healing of the nation," till Burma promises to be honey-combed with the influences of Christian Missions.

Yes, Dr. Judson is living today. Stand with the audience in this hall on New Year's Day and hear the Doxology sung in Burmese, Tamil, Chinese, Shan, Kachin,

English and Karen, "Each in his own tongue" as on the day of Pentecost,—why it is a choral that the angels in Heaven must listen to hear. And if Dr. Judson himself can look down, would he not hear his own hymn, once sung by such a feeble band, roll up the Irrawaddy till village after village takes up the strain,

"Kye-zu daw go thi-gyin so"

(Sing hymns of praise to Grace Divine).

Still farther northward it awakens the airs around Aungbinle, the very scene of his sufferings Kye-zu daw go thi-gyin so, still northward till the jungles and mountain tops of upper Burma have caught the echo, Kye-zu daw go thi-gyin so.

SARAH L. STILSON.

At the conclusion of Miss Stilson's reminiscences, Mrs. H. Broadbent was introduced to the meeting as a daughter of the late Sir Charles Bernard, formerly Chief Commissioner of Burma and a warm personal friend of many of the older missionaries of his day. She announced that the Museum would be open at the close of the session, and many visited it immediately after the adjournment.

WEDNESDAY AFTERNOON.

December 10.

The program as previously arranged and printed was as follows, the variations introduced are indicated in the reports, except as noted elsewhere:—

WEDNESDAY AFTERNOON,

2 to 4 o'clock.

Chairman, Rev. W. F. Thomas, D.D.

Invocation.

Hymn, Coronation. Page 9.

First hour, Address, "The Results of the Century."

Rev. W. F. Armstrong, D.D.

Anthem, Rangoon Burman Choir.

Second hour, Address:

Burmese, U Po Hla, E. A. C., Tharrawaddy.

Pwo Karen, Saya San Te, Bassein District.

Sgaw Karen, Thra Gan, Bassein District.

Addresses by Delegates.

Hymn, "Jesus shall reign." Page 10.

Benediction.

The chairman was Rev. W. F. Thomas, D.D., who, after the invocation, in a few pithy opening remarks pointed to the shining example of Judson's life, and urged them to do all in their power to carry on the work that he began last century.

The Rev. Dr. Goodchild, one of the American visitors, said that the Judson party had come over 13,000 miles of land and sea to be present at this celebration. He expressed his gratitude at the fruition of Judson's work which they saw before them that day. On Friday owing to the taking off of a steamer on the run from Singapore it looked as if the party would not arrive in time for the opening exercises, but the steamship company made gallant efforts and brought them in that morning and they came right from the ship to the meeting just in time.

The chairman amid cheers then called on Miss Cornelia Judson, a silvery haired lady, grand-niece of the great missionary, and at present engaged in educational work in Japan. She said she felt greatly the honour of being able to attend this meeting. It was an almost overwhelming honour that she should be able to be present and represent the name of Judson. It was one of the greatest honours that could be conferred on her. Dr. Adoniram Judson was a name she looked up to as that of a saint and a martyr, in whose footsteps she would follow. She felt it a privilege to see the results of his work, and to know some of the people to whom he spoke, and for whom he devoted his life. It would be to her an inspiration for the remainder of her life that she had been able to come here and see something of this great work, including the magnificent educational work the mission was carry-

ing out. Her own work had been for the last twenty-six years in Japan, where she had been in charge of two schools. She rejoiced with them all in the magnificent results of the hundred years of work done by the Baptist denomination from the time of Adoniram Judson until to-day. She would pray for the work in Burma more than ever before.

After the giving of the reminiscences of Mrs. Mary Brayton Rose and Miss Susan Haswell, which are printed together with the others given in the morning session, the chairman introduced some of the delegates present.

The Rev. E. P. Dunlap, D. D., of Siam, brought greetings on behalf of the American Presbyterian Board of Foreign Missions whom he described as the children of the Baptist Mission. Their Presbyterian Board was organised in 1837. Siam owed a great deal to Burma. Dr. and Mrs. Judson gave them their first copy of the gospel according to St. Matthew in Siamese. It was printed at Serampore.

Rev. J. Aberley, D. D., Guntur, South India, on behalf of the American Lutheran Missions in India, said he brought hearty congratulations upon a century of wonderful achievement. Their missions were looking to the Baptists in Burma for a solution of some of the most difficult problems they had to solve in mission work.

The Rev. W. J. Hatch, Coimbatore, on behalf of the London Missionary Society, tendered fraternal greetings. He claimed Judson as an Englishman, and he was proud of it. He was born under a corner of the British flag, but later became an American. There were some pages of English history he would like to tear out, and one of them was the treatment Judson received at the hands of the East India Company. He apologised to the assembly on behalf of the British nation and he promised them it would not take place again!

At this point the Rev. W. H. S. Hascall read a cablegram which he had just received from Dr. Edward Jud-

son in New York, the youngest son of Dr. Judson, sent on December 10. It read: "Centennial greetings, Revelation 11:15." The reading was received with cheers. The chairman then read the verse referred to in the cable which reads: "And the seventh angel sounded; and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Dr. Edward Judson was the child referred to in Mrs. D. A. W. Smith's reminiscences who when four months old was left with her mother. Dr. Judson on reaching manhood built the Judson Memorial Church in Washington Square, New York, in honour of his father. He became its first pastor and so remains at the present day.

Mr. Hascall moved that a suitable reply be sent to Dr. Edward Judson by the meeting as a whole and this was agreed to with enthusiasm.

The address of U Po Hla, E. A. C., Tharrawaddy, was delivered in English first and then in Burmese. The address in English was as follows:—

Mr. Chairman, Ladies and Gentlemen:—

I am asked by the Judson Centennial Committee to represent the Christians of Burma and to give you a short address in English. While thanking the Committee for the compliment and the honour, I am only sorry that I am not better fitted to the task, as I have never addressed any audience in English. I shall however try my best, asking for your forbearance with my shortcomings.

It is indeed a pleasant duty to welcome you in this Memorial Hall to which we all come to commemorate the Judson Centennial. We extend our special welcome to our brothers and sisters in Christ who have come from America, India and other countries. We rejoice to meet you all and praise God for what He has done through His faithful servants, a chief among whom was Dr. Judson, our hero of the day.

We do not come here to honour Dr. Judson, who never liked any praise for himself, but we use his centennial as a great opportunity to thank God for His mercies, to

trust in the loving care of Jesus and to abide by the faithful guidance of the Holy Spirit. If, as a result of these meetings, all Christians of all nationalities and denominations shall be more closely united in the work looking to Jesus always, the chief aim of this centennial will, I think, have been achieved.

We thank God for this Society which Dr. Judson called into existence and for its growth and strength as manifested in sending out to Burma a large number of missionaries at great expense in succession to Dr. Judson, the Apostle to Burmans, I mean to the people of Burma. We also thank God for giving us the Burmese version of the Bible through Dr. Judson, who acquired a marvelously intimate knowledge of Burmese when its literature was still flourishing.

I think every one of us here knows more or less of Dr. Judson's life, for we have his life in English, Burmese and Karen. He was a truly great man. Let us see what made him truly great and what he did in his greatness. He was Christ-centred, endowed with God's love and guided by the Holy Spirit. That was the secret of his greatness. When he became great, he followed the example of his Lord and consecrated himself to the service of the King of kings. Let us then learn a profitable lesson from him and prepare ourselves for God's glory.

In writing the life of Dr. Judson in Burmese from English books, I find him a dutiful son, a good brother, a loving husband, a kind father, a true friend, a cheerful giver of offerings to God, and a faithful and hard-working servant of Jesus Christ. He is, in a word, an out-and-out Christian. This exceptionally harmonious union of all the good qualities in our hero is not to be wondered at when we see him attached to Jesus like a branch to its vine.

I want to express the gratitude of the Burmese Christians to God for giving us Judson and the long line of missionaries who have succeeded him, and let me urge on our Burman Christians that here and now at the beginning of this second century of our history, we show this gratitude by taking up a larger share of the burden and

by striving to carry Christ to every Burman in this province.

Saya San Te spoke in Pwo Karen, the chairman translating a *precis* of it for the rest of the assembly, and Thra Gan, Bassein, spoke in Sgaw Karen, a similar course being adopted.

Close upon four o'clock the Rev. W. F. Armstrong, D.D., announced that he would be unable to give his hour's address, "The Results of the Century." He would have spoken, he said, of some of the things that God had done in Burma during the past century. They had already seen some of them. He praised God for the wonderful providence that brought Judson to Burma; for the great man and woman of God which Judson and his wife were. Proceeding he held up visual evidences of Judson's and his successors' great work—Bibles, tracts and catechisms translated into Burmese and kindred tongues. He held in his hand—Miss Angus had put it into his hands—a manuscript sheet of Dr. Judson's Burmese Dictionary in his own handwriting and presented to Dr. Angus, London, father of the Miss Angus present.

The ordained ministers and preachers were then asked to stand up and did so amid cheers. Similar demonstrations took place when the theological pupils of Dr. J. McGuire at the Insein Seminary stood up and the Chins, Pwo Karens, Burmese, Shans and Kachins recited passages from Scripture. Dr. D. A. W. Smith's Sgaw Karen students from the same seminary sang a hymn in that dialect. Burmese girls taught by Miss Ranney and Miss Phinney then gave a recitation and great enthusiasm was manifested at the beautiful singing of the Karen girls from Mrs. M. M. Rose's Bible School. The singing of the Doxology with prayers and benediction brought the meeting to an end.

After the meeting, Mr. J. H. Vinton assembled the visitors and delegates from abroad in front of Cushing Hall and took the group photograph which furnishes the frontispiece to this book.

WEDNESDAY EVENING.

December 10.

Arrangements had been made by mail and by cable to hold prayer meetings simultaneously in Boston and in Rangoon at 8:30 p.m., Rangoon time, 9:30 a.m., Boston time. The Rev. F. King Singiser, Pastor of Immanuel Baptist Church, Rangoon, was asked to take the lead of the meeting in Rangoon. Rev. W. A. Hill, of St. Paul, Minn., Rev. F. W. Sweet, of Minneapolis, and Rev. F. M. Goodchild, D.D., of New York, made brief but earnest addresses, the remainder of the time being occupied in singing and in voluntary prayers in which the visiting delegates, the local missionaries and the native brethren took part, each in his own tongue. Although preceded by two long sessions in which the seating capacity of Cushing Hall was over-taxed, the audience at this session was very large, nearly filling the ordinary seating capacity of the Hall. The service was very impressive.

THURSDAY MORNING.

December 11.

The program for Thursday morning as arranged and printed was as follows:

THURSDAY MORNING,

8 to 10 o'clock.

Chairman, Rev. W. H. S. Hascall.

Anthem, Theological Seminary Choir.

Topic, "The Look Forward," to be introduced by the Chairman.

Addresses, "The Needs," Miss A. E. Fredrickson,
Mr. F. D. Phinney.

Hymn, "Onward Christian Soldiers." Page 11.

"Advance all along the line."

Inspirational Addresses by Mrs. M. G. Edmands, Mrs. H. G. Safford, and other Delegates and Visitors.

Benediction.

The chairman in his opening address upon "The Look Forward," which was the appointed topic for the session, spoke as follows:—

One hundred years ago the young Judsons were looking forward into their century. They knew not what might be the result of their Christ-like offering of themselves on the altar of sacrifice for others. Though surrounded by darkness they bore in themselves the "Light of the World," from which they kindled the twin lamps of faith and hope; so that even before the first convert was won, in reply to a question as to the prospects of success the young man could confidently write, "They are as bright as the promises of God."

Their century has grown old, and yesterday we looked backward over the century to which they looked forward. Today we turn our gaze forward toward the new century, cheered by what has been accomplished, and assured by those same promises which always sound clear and distinct to him who hearkens with the ear of faith.

Let us look for a few moments at the task before us, in the light of what has already been accomplished. We will omit any reference to the thousands of saved ones who, during the past one hundred years, have finished their earthly work and joined the multitude whom no man can number on the other shore. We will also, if we can, dismiss from our minds the millions who have died without a knowledge of Jesus Christ while American Baptists have been the Lord's ambassadors to Burma; and we will look only at those who are now living in this fair land of Burma, a few rejoicing in an assured salvation, the many still "without God and without hope,"—those millions who, if reached at all, must be reached by us, and by us *at once*.

Statistics tell us there are 65,612 members of our Baptist churches, with also one nominal Christian for each church member; a total of Baptist adherents of 122,265, or considerably more than half of all Christian adherents of all bodies in the country. The last Government census gave the total of all Christians and Christian adherents as 210,081. The same census gave the total popu-

lation of all Burma as 12,115,217. Thus we see one in 58 in all Burma nominally a Christian. This is certainly a wonderful change from that time one hundred years ago, when those new and inexperienced missionaries landed, and waited alone for six years before the first convert became their first fruits of the hoped for harvest. But these figures will bear, and should be given, a closer analysis. The census gives the Animistic population in round numbers as 500,000. From among them we have a church membership of about 61,000, giving the proportion of Christians from Animistic races as in a ratio of about one Christian to nine non-Christians. These Christians are very largely from among the various Karen peoples, though a strong beginning has been made among the Chins and Kachins, not to speak of the great work far off to the northeast, among the Musos and other tribes.

But what of the Buddhist population, which is so greatly in the majority that out of the total 12,115,217 dwellers in the land, 10,384,579 are returned as Buddhists. From among the Buddhists only 3,197 are members of our own Baptist churches, and a correspondingly small number are members of other communions. It is thus readily seen that, while the success of our missions in Burma has been very great, those who have professed belief in Christ have come very largely from the non-Buddhist population. Of the *ten million* Buddhists, *eight* millions are Burmans, and of Burman Baptist Christians we find but 2,700. *Please bear that fact in mind, 2,700 Burmans in our churches* and eight million Buddhist Burmans. To each Burman Baptist Church member there are 3,000 Burman Buddhists looking us in the face as we turn to our task for the coming century. We can thus see something of the immense task which is still future. Very largely the evangelization of these eight millions of Buddhist Burmans must devolve upon the little company of Burman Christians, with such help as may be given them from America and England. Our Karen brethren make most excellent workers among those frontier tribes who may be termed co-religionists of their ancestors. There are now laboring as foreign missionaries far out among Chins, Kachins and others, many

noble men and women of their number. We must not, however, allow ourselves to be blind to the fact that, generally speaking, they are not so well received among the Buddhists as among Animists. We need not stop to ask the reason, there are several which Burman Buddhists think good ones. The fact is there, and we should bear in mind that for the present at least the work of reaching the Buddhists must devolve upon the Burman Christians and upon those from other lands who are and will be associated with them.

How shall this vast population be evangelized in the shortest possible time, so that when this opening century is filled out, the backward look may be upon a work long since accomplished? This is a question that must be met squarely. That Burmans can be converted and become devout and devoted followers of Jesus Christ is abundantly proved by the testimony of the century, and by what we see here today. The point at issue is, How shall these men and women be won to Christ, if possible before another generation rises to take their places? We seem to hear the question of the Apostle, "How shall they hear without a preacher, and how shall they preach except they be sent?" They must have the privilege of hearing if they are to know of Jesus Christ.

In considering the question another fact brought out by the census must be noted, that only ten per cent. of Burmans dwell in the cities, while ninety per cent. live in villages, or what is usually termed "the jungle." It goes without saying that they will not come to us to hear; we must go to them and persuade them to listen.

But who will go and how shall they be supported? The graduates from our splendid Burman schools do not become students in our Theological Seminary to any appreciable extent. Large opportunities come to them in government and mercantile life, with salaries to meet their growing needs, salaries oftentimes equal and even exceeding the salaries of the missionaries from other lands. Some of these graduates are doing much good by their consistent lives and straightforward testimonies to the Truth. Their time is so taken by their secular

duties, however, as to leave them little opportunity to go beyond a very limited area to give their message.

Again, a total membership of 2,700 does not suppose a very large number fitted for evangelistic work beyond those already so employed. There are now 70 preachers and 20 Bible women employed, or one employed worker to each 300 members. Many of these workers are supported from local funds, and we can hardly expect a very large increase in local contributions for the support of more workers, could they be found. They now give nearly Rs.3 per member for the support of pastors, and nearly Rs. 11 per member for all purposes which are noted in our annual reports. That they pay largely through other channels also is well known.

As we look at these facts we are forced to the conclusion that the work of American Baptists for the land put into their care one hundred years ago is by no means finished. The time has not come among the Burmans when the missionaries can withdraw from active evangelism and spend their time as directors of work from the large centers of foreign population only. We must keep up and increase the efficiency of our schools of all grades, use all the indigenous helpers who can be secured, and lay more and more the responsibility upon them; but for the next few years let the emphasis be laid on missionary itinerant evangelism. Send us new men for our schools, but let many of our experienced missionaries, male and female, together with a constant stream of recruits from the home base, be set free to go throughout the length and breadth of the land telling the good news of a living, present Saviour. Give them the motor-boat and the motor-cycle, the automobile, and when perfected, the airship,—any and every method of rapid travel, that they may go with haste to all these dying millions, telling them of life in Jesus Christ. Fill their hands with Scripture portions, give them means to train the new converts to be follow-workers in this greatest work ever committed to man by man's Lord and King.

The following is the reply sent to Dr. Edward Judson

in New York, which was read at the close of this address:—

“Dr. Edward Judson, New York City. Greetings, III John 2. Centennial.” This verse reads: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.”

The following is the substance of Miss Frederickson's address:—

We meet today to celebrate the close of a century of missionary effort in Burma. We are looking forward to future success which shall be worthy of those pioneer missionaries who laid the foundation for a large work in this province.

The outlook for the coming century must, to a certain extent, be based on the retrospect and take into account the cumulative achievements of the past century. We realize that much has been accomplished which has not and cannot be reduced to figures and put into a statistical report. The Bible has been translated into the languages of the people; tracts and Christian literature have been prepared; many people have been educated and are learning to think. Prejudices have been undermined, and in many places strong opposition has been overcome. On the whole, the people are friendly and welcome us in their villages and are ready to listen to the Gospel message. The number of earnest inquirers is steadily increasing. These are all valuable assets that go to show that missionary statistics can never be taken as a full measure of missionary progress in this or any other foreign field. In round numbers there are 65,000 Baptist Christians in Burma.

There is no other foreign mission field that presents to the Baptist denomination such vast and valuable opportunities as does the field of Burma, the scene of their first missionary activities. These opportunities constitute for us a claim.

If I see a man hungry and cold and could feed and clothe him; or if I see a man blind and wandering from the right road and could show him the way, that chance

would be a claim, that opportunity an obligation. Opportunity is obligation. Obligation realized and assumed becomes inspiration. Because opportunity is obligation it is inescapable, and fidelity to Jesus Christ means limitless obedience to His command to give the Gospel to every creature. We must make Him known since we are His appointed witnesses for that purpose. It is that we may effectually do this that we bring before you our needs.

Education is prominently before us at the present time, and the needs of that department of our work are very pressing ones. Our college meets the needs for higher education and should be a strong college fully equipped. They have need of a new department of study, an administration building, an increase in the missionary staff, and houses for these professors, and many other minor needs.

For the present the station high schools are sufficient in number, but some of them need better equipment. Other high schools we believe should not be established until there is a Christian community large enough and strong enough to assume the financial burden of these schools so that they may be conducted in a way to meet the needs of the station. Jungle schools of lower grades that become feeders to the central station schools, and in time to the college, should be increased in number and established wherever there is a demand for them, provided that in non-Christian villages the people are willing that Bible instruction shall be given. Our girl's boarding schools are meeting the needs for an educated and trained Christian womanhood and are furnishing the trained Christian lady teachers for our mission schools.

Our theological seminaries are the schools to which we must look for our evangelists and pastors of the churches. The work of preparing these native workers so that they can go forth to their own people with the Gospel message is second to none in the country and should be well supported. It is a regrettable fact that our high schools and college do not send many students to these seminaries. Most of the students come from the small jungle churches and have had limited educational advantages before entering upon their special course of study. They have

gone out to do excellent work, but looking into the future we believe the time is not far distant when the better educated communities will demand a better educated ministry, and positions of responsibility will be open to those trained to undertake the work. To this end the claims of the ministry should be kept before the brightest and best of our students in our high schools and college.

The Bible schools for the training of Bible women at Insein and Ahlone are taking the girls from the rice fields in the jungle and preparing them to go out as Bible women. Some have gone as foreign missionaries to the hill tribes and have done noble work; others are invaluable assistants to our lady missionaries in evangelistic work. Here, as in the seminaries, it is very desirable that a better educated class of students be induced to undertake this work.

The one great need, surpassing all others, is the need for evangelistic work, and all other work is valuable from a missionary standpoint in proportion as it contributes to this.

We are thankful for all that has been accomplished among the Karens; but we must not make the mistake of thinking that they are fully evangelized, only one Karen in nine is a Christian. The Karen Christians have done much for the unevangelized Karens, and we look to them to take increased responsibilities and continue the splendid work they have done and are now doing.

We have had great blessing and large ingatherings from among other hill tribes. These people need organizing, teaching and training; many of them are illiterate and need schools of low grade where they may be taught to read. They in turn will go out in the villages and teach the children, preparing them to come to the station school. It is also very necessary that they have classes for the training of workers to be pastors of churches and evangelists. Among the Shans evangelistic work is the greatest present need. Karen evangelists have done an excellent work in this field and many more of them are needed.

In the coming century the emphasis of our evangelistic work must be for the Burman people of whom there are

8,000,000. Two out of every three of the inhabitants of Burma are Burmans. There is need for intense evangelistic effort among these Buddhist Burmans. The white-washed or gilded pagodas help to make a picturesque landscape, but they are only tombs holding some sacred relic. They are powerless to help a single soul. All of our visitors will, within a few days, visit the great Shwe Dagon pagoda. When you have seen that you will have seen the best that Buddhism can do. It is supposed to contain within its crypt relics of the three Buddhas who have ceased to exist. There are numerous images of Gaudama placed around its base, and hundreds and thousands of worshipers kneel before them and repeat their prayers seeking for merit. But while the hand of Gaudama is held out to receive offerings, it is never extended in benediction. The pagoda bells on the top that tinkle so musically are not the paean of praise, but a cry for merit freeing from the consequences of sin. The banner that floats from the flag-staff is not a banner of triumph, but an appeal for something better and higher in the next existence to which all look forward with fear. The deer's horn is used to strike the ground and the large bell, calling heaven and earth to witness that they have sounded the praises of Gaudama and done a work of merit. So from early childhood the Buddhists go from shrine to shrine, making offerings and repeating prayers, until they are bent with age and have to lean on a staff, but they are never satisfied—always seeking and never finding. I sat on the little bamboo platform beside a white haired old man in front of his mat house in the cool of the evening. He pointed out to me the monastery and the pagoda he had built and talked of other works of merit performed. I asked how it had satisfied his heart. He shook his head in a sad way and said, "I hope the cause will produce the desired effect." As I spoke to him of the life beyond, he said, referring to his white hair, "The white flag is up; it signals the boatman from the other side. It will not be long until he comes, and though I would not, I must go. Between me and the other side a thick mist hangs like a curtain. I cannot see beyond it and no ray of light ever penetrates that mist." This was

a good man, a devoted Buddhist, but there was given to him no ray of light to pierce the gloom before him.

We have the light of the world,—hence the need of intense evangelism. Let us understand each other as to the use of that term. We missionaries mean by intense effort, an effort that is broadly extensive. Intense love for Jesus Christ brings with it extensive sympathies and intense love for lost souls. We would have our work for the Burmans so intense that every one should not only hear the Gospel, but hear it until he has an intelligent knowledge of Jesus Christ, so that he must accept or reject Him.

In planning for our evangelistic work we must not omit planning to reach these splendid Burman women who are such a power in the homes of this land. They can be reached best by the lady missionary at work with her Bible women who can go into the homes and do personal work among them. We need, in the Burman work, men and women free for the preaching of the Gospel; we need that stations be kept continuously manned, and that there shall be an increase in the number of missionaries, an increase that will be in proportion to the needs of this great work. We have been playing at this work; we need to be in earnest. There have been in the last twenty-five years only two new stations opened, and an increase of two in number of missionary workers *for the Burmans*. Burma will never be won to Christ until the Burmans are evangelized. If all the other tribes only were fully won, Burma would still be a heathen country.

How is the great task to be accomplished? some ask. Is it to be done by new organizations—more machinery! No, I believe not. It is not new organizations we need, but a new approach to the Father in believing prayer, asking Him to send forth the laborers. There is needed, on the part of the missionaries and the home constituency, a new consecration that leads us to consider it a privilege to do our individual part in the work, as He shows that part to be. We come to such gatherings as these and our hearts are stirred. We need unitedly to pray,

“Lord grant us the strength
To labor as we know.
Grant us the purpose ribbed and edged with steel
To strike the blow.
Knowledge we ask not—knowledge Thou hast lent,
But Lord the will—there lies our bitter need.
Grant us to build above the deep intent
The deed,—the deed.”

When our good intents become manifest in deeds, “Burma for Christ” will become a reality, and these vast multitudes will join the chorus singing, “Praise God from whom all blessings flow.” They will bow the knee with us and unite in the prayer that begins, “Our Father.” It is not a hopeless task. Many of these people are waiting for the message and are seeking for light. Let us undertake in faith and earnestness of effort. “They that do know their God shall be strong and do exploits,” will be a promise that will be fulfilled in our own experiences:

Mr. Phinney’s address on the “Needs of Burma” was as follows:—

The duty assigned to me is not to discuss in all its bearings the various classes of need which make up the *desiderata* of any mission field, or the characteristics, mental, spiritual or physical to be sought in missionary appointees. I am to take it for granted that this mission needs Spirit-filled missionaries, mentally and physically fitted, each for the burden assigned to each to carry. My duty is to indicate in some way how many such missionaries our mission field of Burma should receive, let us say, at once, in order that American Baptists may carry on efficiently and effectively the work given them in the providence of God.

You wonder why the Burman church membership does not increase at a more rapid rate, and I call your attention to the fact that in the early days between the first and the second Burman wars we had more men working for Burmans in one station than we have had since. We had more mission printers in one Press than we have had at any time during the generations since, until perhaps the

present moment; then their salaries were all paid from home funds; but now entirely from the income of the work they carry on.

Comparing then the methods of that generation with the methods of this generation, we see that theirs were intensive, while ours are extensive. The opening of new doors has compelled the extension of our work; the only pity is that it has been impossible to extend intensively. We have extended too thinly. I do not say that we have extended too widely,—far from it. We have not extended widely enough. It has been impossible to secure missionaries to extend as widely or as thickly as we ought, and we have been compelled to leave our firing line too thin a line and too lightly supported. These facts are so patent that they do not need to be proved ere they can be believed; my duty is to show to some extent our needs in order that our present work may be carried on with economic efficiency and intensiveness,—our work being to produce, under Divine guidance and blessing, a people in this land equal to ourselves at least,—God grant it may be better,—in Christian character and moral earnestness. Such results are far beyond what many mean when they lightly speak of “evangelizing a field in one generation.” Our duty under the Great Commission will never be completely discharged until the results I have stated are fully attained, and they cannot be attained in one generation.

What then are our “needs,” the supply of which will enable us to carry on our work in this field of Burma with economic efficiency?

1. We need missionaries enough to man continuously every station which has been opened in this country, that is, without breaks when any missionary goes home on furlough, or is compelled to leave before furlough is due. Speaking now simply for the years since the third Burman war, we have not had men and women enough to do this since our advance into upper Burma,—since we entered the door providentially opened for us to enter. We have no supply of men or women to pick up the work laid down when furloughs have to be taken.

2. We need "under-studies," or assistant missionaries in many of our larger and more developed stations. We have none such at all. Take the Bassein Sgaw Karen Mission as an illustration. The work is so varied in its development that no raw missionary recruit can possibly be found with previous experience making him competent to take it up on a three or four months introduction. It is so varied that not one in ten other missionaries has acquired in any single term of service the experience needed to warrant him in stepping in whenever a break occurs. The under-study is absolutely essential to success in all such cases. Both the College and the Press must have more men than the minimum staff in order to tide over both the expected and the unexpected breaks; for in neither case can the average station missionary be moved from his station to take up either College or Press work in an emergency.

3. It is considered in mission councils at home that efficiency demands that each missionary sent to a foreign field shall have one year free from work responsibility in which to learn the language of the people to whom he is sent. This is the practice of our own Society, I am told, in the Far East and in the Telugu fields; but it has never been possible in Burma. Our newly arrived missionaries are thrown "neck and heels" into the work, and compelled to do the work and learn the language at the same time. To their credit be it said that they accomplish this task, and the last man to have this course thrust upon him, passed his first examination on due date and "with credit." How much better he and many others might have done under more approved conditions, none can say. But if the experience of other fields proves the wisdom of the course proposed, then we need men enough to carry on the work while the new comers are learning the language.

4. It has been decided in Boston that our policy shall be that of intensive work, rather than extensive work. It is said in letters that this does not mean retrenchment, and that it does not mean additional missionary forces; but rather a change of accent in the work. But the missionaries in our fields to the east and to the west of Burma

have a definition different from that, a definition which we in Burma fully accept as a true definition and a right plan of action. Our China Mission calls for fifty families and a quarter million of dollars for property needs alone as their idea of doing intensive work for China. Our Telugu mission has just opened one new station in order to intensify their work, not to expand it.

5. Now let us come to present and local conditions. Look at the weakness of our mission staff in Burma. Dr. Roberts has been our senior Kachin missionary in Bhamo for many years. He breaks down unexpectedly and is ordered home. Mr. Spring and Miss Clark, the two remaining missionaries in the station, are to take furlough in the coming spring and Bhamo would be vacated, except that another station is robbed of its *locum tenens* to supply Bhamo's greater need, and the work of five persons is dropped upon the shoulders of two persons, while the work of the station from which these two have been taken is dropped upon the shoulders of men already over burdened.

The Pyinmana Burman missionary goes home on a well earned furlough, but we have no Burman missionary, new or old, available to take his place, and a Shan missionary is called upon to stop the gap.

The Toungoo Burman missionary goes home for urgent health reasons, and his work is dropped upon the shoulders of the nearest Karen missionary, not by design, but because no other way out of the problem is possible.

The Pyapon Burman missionary also goes home for health reasons and the College Normal School is robbed of its man to fill his place, his work in turn being added to that of other already busy men.

The College thus loses four men when two others take furlough in the spring, with but one new man and one borrowed man to fill the four places.

But why go on with the harrowing details! Think of Kengtung, of Henzada Karen field, Moulmein Talain field, Tavoy Karen field, of Prome, Zigon, Thaton, Shwegyin. Think of other stations left half filled or not at all, till you are heart sick at the hindrances to the work

due to nothing else than the fact that we lack men and women enough to hold our stations.

6. When an intensive policy is announced at headquarters, it is right that the missionaries in the various fields should say how that policy can best be carried out. We are told that it does not mean retrenchment, and so are justified in believing that it does not mean the closing of a part of the field as a means of adding forces in other parts, for that in Burma, at least, would spell RETRENCHMENT in capital letters. We cannot cut off the sleeves of our jackets to lengthen our trousers to match our growth, and then call that intensive development without retrenchment! We who have spent two or three decades or more in Burma, know best what we need to carry out a truly intensive policy in this mission field. This is what we need. *We need fifteen more men or families, and ten single women as the irreducible minimum to meet actual needs.* It will take that many to do the things that a wise policy dictates: (1) provide men and women enough to hold our present stations continuously; (2) allow the newly arrived recruits time in which to learn their new language without the added burden of station or school work; (3) provide under-studies or assistant missionaries for those stations where the work is beyond the power of one man to handle it, or where the forms of service are such that experience must be gained on the spot before the burden of responsibility can be assumed; (4) permit the opening of a very few new stations in the most congested fields in order to cover the work at all intensively. A thoroughly intensive policy would add more stations and more men and women than I have named as the irreducible minimum demanded for the immediate future. May these needs be laid upon the hearts and the pockets of the Baptists of the Northern Baptist Convention so effectively that they shall rise to both their privilege and their duty in the matter, and give as God has prospered them and enabled them to give, to His own honour and glory and to the blessing of the peoples of Burma.

Short addresses and greetings were then made by Rev. G. W. Brown, D.D., president, Christian Bible school, Jubbulpore; Rev. J. P. Cotelingam, National Missionary Society, India; Rev. J. A. Drysdale, Presbyterian Church, Rangoon; Mr. O. H. McCowen, Young Men's Christian Association, Rangoon; Miss Angus, secretary, Baptist Zenana Mission, India; Miss Sybil Brown, Women's Board, American Presbyterian Mission, India; Rev. H. R. Murphy, M.D., American Baptist Mission, Midnapore; Rev. R. Henderson, Irish Presbyterian Mission, India; Rev. W. Scott, Church of Scotland, president, Christian Endeavour Society of India; Rev. C. B. Tenney, American Baptist Mission, Japan; Mr. R. H. Boyd, National Bible Society of Scotland, Japan; Rev. J. V. Latimer, American Baptist Mission, China; Rev. A. Judson Tuttle, American Baptist Mission, Assam; Rev. David Downie, D.D., Baptist Telugu Mission, India; Rev. Dr. Sandford, Canadian Baptist Mission, India.

Mrs. M. Grant Edmands, late president, Woman's Baptist Foreign Missionary Society, Boston, said that with her it was a life wish to come to Burma and see what was being done by the representatives of her board. After what she had seen and heard she would go home with new inspiration to aid the work in Burma and further interest the women of America in the great task they had before them.

Mrs. H. G. Safford, secretary of the same board, said she had twenty-three year's experience in secretarial work, and urged the delegates and visitors to go home and further interest the women of America in the work.

Dr. H. C. Mabie then introduced Mrs. Phillips of Salem, Mass., a sister of the late Rev. Samuel W. Duncan, D.D., who was for many years a colleague of his, who was a warm friend of Burma, and who strove hard to see the Baptist College, Rangoon, put on a firm basis. Mrs. Phillips addressed the meeting briefly. Mrs. E. P. Dunlap, American Presbyterian Mission in Siam, spoke about the

work there. The Benediction by Rev. F. Johnson, D.D., Chicago, brought the morning session to a close.

THURSDAY AFTERNOON,

December 11.

In order to give the visitors and delegates to the Judson centennial celebrations a chance to see them together the students of the Baptist College of both sexes lined up at one o'clock on Thursday afternoon in the High School compound nearly fifteen hundred strong, and headed by the College band marched to the Cushing Hall, which they filled. Dr. Kelly, principal of the College, presided. The religious exercises and singing were followed by addresses by the Rev. William Carey, Rev. Herbert Anderson and Rev. H. C. Mabie, D.D., Saya Ba, head master of the High School, acting as interpreter. The exercises lasted until two o'clock when the meeting dispersed.

The program as arranged for the afternoon session was as follows:—

THURSDAY AFTERNOON,

4 o'clock.

Chairman, H. H. THE LIEUT.-GOVERNOR OF BURMA.

Anthem, Karen Choir.

Scripture and Prayer, Rev. J. McGuire, D.D.

Letter from the Secretary of State, Washington,

Mr. F. D. Phinney, M. A.

The Chairman's Address.

Address, Rev. R. S. MacArthur, D.D.

Hymn, "How firm a foundation." Page 13.

Address, Rev. R. A. Hume, D.D.

Address, Rev. H. Anderson.

Solo, "If I were a voice," Ma Mya May.

Address, Rev. H. C. Mabie, D.D.

"GOD SAVE THE KING."

Shortly before four o'clock the Lieutenant-Governor accompanied by Lady Adamson, Miss Pollen, Captain Lentaigne, and Captain Hutcheson, arrived by motor car and entered the hall, which by that time was filled to overflowing, nearly a thousand persons being unable to gain admission. The party took their seats on the platform, the Lieutenant-Governor presiding. The band of the College, which was stationed on the lawn outside the main entrance, played "God Save the King" on the arrival of the Lieutenant-Governor. In the front row on the platform were Rev. R. A. Hume, D.D., Rev. R. S. MacArthur, D.D., Lady Adamson, H. H. the Lieutenant-Governor, Rev. W. F. Armstrong, D.D., Rev. H. C. Mabie, D.D., Rev. Herbert Anderson, Rev. J. McGuire, D.D., and Mr. F. D. Phinney.

After the anthem sung by the Karen choir, and the reading of Scripture and prayer by Dr. McGuire, the following letter from the Secretary of State, Wahington, was read by Mr. Phinney:—

DEPARTMENT OF STATE,
WASHINGTON,
October 3, 1913.

Mr. F. D. Phinney,
Attorney in Burma for the
American Baptist Foreign Mission Society,
P. O. Box 100,
Rangoon, Burma.

Sir:—

I was very glad to learn by your letter of June 2 last that the American Baptist Mission in Burma will in December next appropriately commemorate the founding at Rangoon of the first mission of that important religious denomination.

To Adoniram Judson and his devoted wife and to their successors in the missionary field, Burma owes much; and the recognition of the valuable services rendered by the Mission in the elevation of the people which has been shown by the British and local Governments in the protection which they have uniformly afforded to the missionaries and their converts is most gratifying to myself

and the Department of State. The protecting care granted by the British Government to so large a number of American citizens domiciled in Burma merits and receives our sincere appreciation.

I offer to you my good wishes for the successful extension of the Mission's Christian labors and beg your acceptance of my congratulations on the centennial commemoration of its establishment.

With pleasant recollections of my acquaintance with you at Rangoon, I am Sir,

Your obedient servant,

(Signed) W. J. BRYAN.

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His Honour, the Lieutenant-Governor then delivered the following address:—

It is a pleasure and a privilege to me to preside at this meeting and to pay my tribute of admiration to the memory of a great man. It is long since I have read the life of Dr. Judson. Before I left for England I was invited by the American Baptist Mission to preside at this meeting, and when I was in England I endeavoured to obtain the life of Dr. Judson, but was informed by the publishers that the work was out of print, and they gave me instead a condensed penny reprint extending only to a few pages. I hope that one result of this centenary celebration will be that this interesting work will again be made available to the public. I have a vivid recollection of reading it many years ago when I was a young officer in Burma, and finding it to be a work of enthralling interest, the history of a man earnest in his religious faith, who after discouragement in India turned his eyes on the then barbarous and uncivilised kingdom of Burma, and crossed the seas to plant the banner of Christ in an unknown land; the history of ladies who loved and suffered and earned the crown of martyrdom. The life of Judson was no record of early and marked success. Judson was six years in Burma before he baptized a single convert. If I remember rightly, the greater part of the book was a record of disappointment amounting

almost to failure, bad health, family bereavements, persecution, imprisonment, and mental and bodily suffering. But amidst these stand out the indomitable courage and determination and perseverance and self-sacrifice of men and women, which were ultimately crowned by success in the establishment of the Christian religion among the Karens of Moulmein. After many years of an uphill fight, after repeated losses of his nearest and dearest, Judson was compelled by shattered health to depart from the scene of his labours, and he had left the shores of Burma only a few days when the end came, and his body was consigned to rest in the Bay of Bengal.

The administration of Burma owes much to Dr. Judson. He was not only a missionary but a student and a scholar. It was he who laid the foundation for a scientific study of the Burmese language. His Burmese dictionary is a work of extraordinary research, and it alone is sufficient to indicate the thoroughness of his methods, his marvellous diligence, and his literary ability. When it is remembered that it is the first dictionary of the Burmese language that was ever in existence, that Judson had no written materials except palm leaves on which to found it, and that it is the result entirely of his own research, it must be regarded as a work of monumental industry. As revised and enlarged by Stevenson it still holds its place as the chief authority on the Burmese language. His other monumental work is the translation of the Bible into Burmese.

Judson was a teacher as well as a scholar. He was the pioneer of the American Baptist Mission, and his school in Moulmein was the first of the network of schools that has since been spread throughout Burma by the enterprise of the American Baptist Mission. Burma owes much to America for help in the cause of education. The part that America has taken in educating the Burmese, and especially in the uplifting of backward races such as the Karens and the Kachins, has been a great and a noble work for which the Government must always be grateful. I am, of course, not suggesting that this has been the work of the American Baptist Mission alone—other religious bodies have taken a great part in it—but I am con-

cerned at present only with the mission of which Dr. Judson was the founder in Burma, and I take this opportunity, as I have taken other opportunities before, of saying that we in Burma owe to America a debt for which we shall ever be thankful. Of the now numerous band who have devoted their lives to the amelioration of Burma there are none more worthy of being remembered than Dr. Judson and his family. As a missionary, a scholar and a teacher Dr. Judson was first in the field, and his name will ever be placed among the greatest of the prophets of Burma.

The Rev. R. S. MacArthur, D.D., of New York, then addressed the meeting saying, in substance, that as president of the Baptist World's Alliance he had already given his felicitations and congratulations at previous meetings. He had brought greetings from Dr. Edward Judson of New York City and from nearly six million Baptists of the United States and nine millions in different parts of the world, and about twenty million adherents of their Baptist churches in various lands. In Burma the American Baptists owed much to the British Government in Burma, and the British Government in Burma owed much to the American Baptists. The debt was mutual. Baptists had always and everywhere been recognised for their loyalty to and love of the Government under which at any time they lived. There were those in the audience who would remember the story of the British occupation of Burma. They would remember when "Grandfather" Vinton was alive, when the Shwe Dagon Pagoda and its vicinity came into the possession of the British Government, how "Father" Vinton secured for the British Government a Karen who was familiar with a back path and who guided the British forces up that pathway and soon the British flag floated over this part of Rangoon, under the direction of their American Baptist Mission! Dr. MacArthur said he was only an adopted American. Every drop of blood in his veins was Scotch, and while he now lived under the Stars and Stripes, he had never ceased to love the Union Jack! There was no contradiction between the two flags; they stood for much

that was noblest in civilization, and the welfare of the human race would largely depend in the future on the entwinement of these two flags, never to be separated while the world stands. They as Baptists had stood for high ideals in the education of Burma and they proposed to stand in the future as in the past. The influence which they had exercised was very great all over Burma, India and the world. He took the present opportunity of expressing the hope that in their mission schools in Burma they would make decidedly more of the study of English. The time had come for every man and woman going out of those schools to have a better knowledge of the English language. It was the language of commerce, of the noblest literature and of the divinest religion. The time must come when it would be all over Burma, India and the world the *lingua franca*! He then spoke of the distinctly religious features of the mission work, going into it in a most earnest and eloquent manner. He told of his experiences in Turkey during the last Armenian massacre and of a visit to the celebrated mosque of St. Sophia in Constantinople. He was greeted with cheers as he took his seat.

The address of Rev. Dr. Hume of Ahmednagar, Congregational Board, was as follows:—

As the senior Missionary of the oldest Mission of the American Board, I have the privilege of being commissioned by the American Marathi Mission of Western India to bring to this Mission on this occasion their hearty congratulations, their expression of obligations, and their best wishes for God's richest blessing on this Mission, on every one of its missionaries, on every one of its Burman members, on its Home Board, and on the American churches which help to sustain this Christian enterprise.

"God moves in a mysterious way His wonders to perform," and not man, but God, was in the providence which led to the division of the first band which was sent to India by the American Board, so that the Judsons came to Burma, while Gordon Hall and Nott went to Bombay, and Newell eventually to Ceylon, to found

separate Missions. This unexpected result was a great quickening to both the Baptist and the Congregational churches of America to an increased consecration and sacrifice, which would not have come had there been but one Mission.

The stories of the heroic devotion of your earlier and later missionaries have stimulated the churches and missionaries of the American Board. Like your Ann Hasseltine, our Harriet Newell was one of the most gifted of American women. When those American pioneers were driven from Calcutta, Samuel and Harriet Newell sailed for the Isle of France. On the voyage their child was born, and soon was placed in the first of many missionary graves in the Bay of Bengal. Soon after reaching the lonely Isle of France the undaunted, rejoicing spirit of Harriet Newell left her frail body. But the story of her sacrificial life and triumphant faith united to that of your Ann Hasseltine only developed in the constituency of the American Board new heroines to dedicate themselves to foreign Missions. The rare wisdom of many of your pioneers, largely to found this Mission on the principle of local self support, has furnished a significant example to the Missions of the American Board. Would that we all ourselves had followed that principle more thoroughly.

Last month in Bombay and in Ahmednagar we celebrated our Centenary. Some of the gatherings were occasions of thrilling interest, when cultivated and uncultivated Indian Christians met in great throngs to thank God and to consecrate themselves for the future. On one occasion more than sixteen hundred met in worship under one roof, and more than one thousand united in commemorating the dying love of their redeeming Lord.

The record of your, and our, and every Mission, is the story of the Lord's doing. It is marvellous in our eyes. What a contrast in a brief century ago and now. *Then* almost all the churches of Great Britain and America were indifferent to our Lord's last command and the spread of Christ's Kingdom. *Now* there is a Christian church in almost every country, growing relatively faster

than in the home lands, while many of the home churches consider foreign Missions their supreme concern. *Then* a member of the British Parliament characterizing the proposal to send missionaries to India in the following words: "The maddest, most extravagant, most expensive and most unwarrantable project that was ever proposed by a lunatic enthusiast." *Then* an Indian official saying that he would rather see a shipload of devils land in India than a shipload of missionaries. *Now* the King of Great Britain sending his good wishes to a Missionary Convention in Edinburgh, and the President of the United States sending to a celebration in Bombay of a Centenary of America's Christian connection with India a letter saying: "Make known my entire sympathy with the great work which Christian missionaries have done and are still doing for the advancement of the welfare of the people in India." *Then* the Governor-General of India ordering the earliest American missionaries to leave Calcutta and directing the Christian Governor of Bombay to require those same missionaries to leave that city when they sought to land there. *Now* the Governor of Bombay writing his "congratulations and good wishes to the [same] Mission on the occasion of the celebration of the Centenary of their landing in India, and his grateful recognition and cordial appreciation of the excellent work accomplished." And *now* the official head of the Province of Burma presiding at this Judson Centennial. What hath God wrought!

If we are to make worthy use of this inspiring occasion, we should supremely adore the Lord Jesus, and by the inspiration of the Holy Spirit keep three controlling thoughts and purposes in our hearts: first, humble gratitude to God for His marvellous guidance and empowering to the men and women whose lives and work we recall to-day; second, well considered, sincere consecration to our Lord of every power and possession; and third, unalterable determination ourselves to do our part, and to influence others to do their part, in carrying to completion the still unfinished task of proclaiming Christ's love to every brother man and every sister woman.

We rightly recall and rehearse the mighty faith, the

wondrous devotion of the founder of this Mission and of the noble men and women who for a hundred years have followed in their steps. But we best honour them when we recognize that it was our Almighty Leader who inspired and empowered them. There are no Baptists, no Episcopalians, no Presbyterians, no Congregationalists, no Methodists, no Lutherans in heaven. The Apocalypse tells of only One who receives in heaven the grateful homage of angels, of the redeemed, and of "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea and all things that are in them, who ceaselessly say, "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory and the dominion for ever and ever."

We are all sure to utter words expressing humble gratitude to God. And we verily will mean to have them sincere. But neither God nor man will judge our sincerity by our words. That will depend on the consecration of our daily deeds. How easy to sing,

"Had I a thousand hearts to give
Lord they should all be thine"

Thank God the number of those who do sincerely consecrate themselves and their all to the service of the Lord Jesus and of brother men is large and is growing. But our Lord's desire is, and our effort must be, to make this true of *every* one who bears the Christian name. *Every, every, every* man, woman and child, who takes the Christian name to be a consecrated follower of the sacrificing Christ would speedily usher in His universal reign.

Then to gratitude and consecration may this Centennial help us to add unalterable determination. If only we could realize the unspeakable privilege of being co-workers, partners with God in His efforts to bring *every* human child of His into loyal service in His one great family, how much we should prize Christian service. In many another department of life the Spirit of loyalty to one's leader makes men gladly lay down even life at the suggestion of that leader in order to carry his cause to victory. This is well expressed in a short poem of three verses by Henry Newbold to which I add two verses which should animate every follower of Christ:—

There's a breathless hush in the close tonight,
Ten to make the match and win.
A pumping pitch and a blinding light.
An hour to play the last man in.
And its not for the sake of a ribboned coat,
Or the selfish hope of a season's fame.
But his Captain's hand on his shoulder smote,
"Play up! Play up! and play the game."

The sand of the desert is sodden red,
Red with the wreck of the square that broke.
The gatling's jammed and the Colonel's dead
And the regiment blind with dust and smoke.
The river of death had brimmed its banks.
And England's far, and honor's name,
But the voice of a schoolboy rallies the ranks,
"Play up! Play up! and play the game."

This is the word that year by year,
When in her place the school is met,
Every English boy must hear,
And none that hears it dares forget.
This they all with a joyful mind
Bear through life like a torch aflame,
And falling fling to the host behind,
"Play up! Play up! and play the game."

The Church this word must sound most clear,
When in worship her sons are met,
Till every Christian man shall hear,
And none that hears it dare forget.
This they *all* with a dauntless mind
Should bear through life like a torch in flame,
And falling, fling to the man behind,
"Play up! Play up! and play Christ's game."

The game of the Christ is on today,
Here in Burma and far away.
Though the Boards are in debt and the workers worn,
A thought of defeat those workers scorn.
Hear Captain Christ speak, taking *your* name,
"Play up! Play up! and *win* my game."

The Rev. Herbert Anderson, representing the Baptist Missionary Society of London, referred in his address to the fact that it was his society that sent Judson to India, to Serampore and he outlined the reception met with in those days by the East India Company. He had during a visit not very long ago to the United States heard an expression used by the Hon. Champ Clark who was Speaker of the house of Representatives, that "the people of the United States are God's last chance for working out the problems of humanity." When he heard that he remembered a saying of an American humorist who said that searching the Bible from cover to cover, he could only find one text which referred to the British nation, and that text was: "Blessed are the meek, for they shall inherit the earth!" It was necessary for it to be remembered that it was due to the inheritance which had fallen to the meek that "God's last chance" had done such splendid missionary work in Burma. Let it be remembered that when Judson started for Burma the British were not here. A few years later when the Union Jack was hoisted at Amherst it was Dr. Judson who was sent down to ask the blessing of the Almighty and because of the inheritance of the "meek" the Burma Baptists had entered into his magnificent inheritance. The speaker then urged the spirit of brotherly love in their dealings with the oriental religions. It was through kindness that converts were made and he hoped that when missionaries were brought into contact with believers in other faiths they would bear that in mind.

Rev. H. C. Mabie, D.D., of Boston, special representative to the Centennial Celebration of the Board of the American Baptist Foreign Mission Society, in his address on "The Baptists in World Relations," spoke in substance as follows:—

This topic has been assigned to me, and I shall speak upon it with entire frankness.

The act of Judson in becoming a Baptist under the circumstances *en route* to India, was the foremost factor in awakening a body of Christians in America to a de-

nominal and missionary self-consciousness which it had not before known. This action on the part of Judson and Luther Rice, his associate, served also to broaden all Christendom as concerned active endeavours to reach the heathen.

These pioneers, together with Judson's predecessor, William Carey, as seconded by Andrew Fuller, the ripest theologian of his time, stood out as a new type of religionist even among the people whose name they bore. The action thus inaugurated proved not a separatist action, but the addition of a new dynamic to Christendom in the epoch of a hundred years now closed. The combined influence of the men named in England and America was so transforming that every self-respecting evangelical body throughout the world now has its foreign mission work. It only illustrates the fact that Christianity must propagate itself or perish. Life must be lost for the sake of others, if it would be saved. This is the central paradox in Christ's religion, the law underlying all divine redemption. When, therefore, under the stimulation of the persons named, Christianity rekindled its fires at this high altar, something unspeakably greater than the Crusades began to operate.

Our commemoration on this spot today affords a fit point of observation from which to overlook the era, and to ask what were the essential vitalities represented by Carey, Judson and their coadjutors. What had the type of Christians they represented of enduring worth to impart to the world? I submit that neither of these men were mere denominationalists or sectaries, much less schismatics. They were rather *avant couriers* of a new epoch; and they were but simple expositors of apostolic Christianity. They served in Providence to bring the Church back to its normal ideals and passion; and ever since they have been leading it onward to its divinely intended self-realization. These men took on incidentally an ecclesiastical name at the time under much reproach. The name itself was a nickname, never formally adopted in a representative way. But "what's in a name?" True they were strong protestors against certain ecclesiastical half-Romish errors of the time; but they and their kind

were never mere proselyters, detaching people from one party of religionists for the sake of attaching them to another. If that ever becomes the foremost aim of any people whether called Baptist or otherwise, the sooner such partisans in religion become extinct the better. If, however, the type of denominationalist which Judson came to represent means simply a New Testament Christian, striving to conserve and extend primitive Christianity with its two fundamental symbolic ordinances undiluted, that is a type of denominationalist of which the world has need.

In view of the high responsibilities which the opening of the second century of Baptist Mission work in Burma solemnly imposes on us, the descendants of Judson, surely I may be permitted to name the minimum of constructive elements which in utmost charity we Baptists must still urge on the consideration of the whole world, including our fellow religionists. These are first, a profound veneration for the sanctity of human personality in Christ Jesus; secondly, the centrality of the experiential in Christianity; and thirdly, the reality of atoning grace. A proper view of personality embraces such truths as the rights of individual conscience, the necessity of a new birth, the baptism of believers, and the habitual renewal of new life in Christ. These indeed, are but corollaries of the primary principle that the human soul was made in the image of God, and since sin has entered, needs to be reborn and reconstituted in the image of Christ the Redeemer. As against this, to talk of the philosophies of the East or elsewhere that run to pantheisms, atheisms, agnosticisms, or any form of impersonal materialism, as having any intrinsic philosophical value, so long as the fact of the personal abiding self is ignored, is sheer inanity. Any so-called philosophy, however high its pretensions, is absolutely without any basis whatever as philosophy, and certainly as religion, which sets aside the intrinsic certainty of personality, both human and divine.

It is the personal self, or *ego*, needing no proof because it shines in its own light, as a self-evident truth to all rationality, with which all valid thought on any subject

starts. Without this ego, legitimate thought cannot advance an inch; it is the basis for proof or disproof of everything else. For example, no physical science is possible except as it is based on rationally given data, say the axioms of mathematics, data furnished by the rational soul. Here is the basis also of all theism.

Hence in the realm of religion the Baptist has always thought it imperative to conserve the sanctions of the individual soul, even of the infant, as related to its God. It was in the simplicity of this idea, the sacredness of the individual, a truth so philosophically profound while yet so elementary, that our fathers wrought their purest work; that they came to Burma and entered other heathen lands, to recover to the same high idea apparently hopeless races, even the very outcasts of society.

Secondly, Baptists hold to the centrality of those energies in Christianity which can be experienced in the whole soul of man. This is a matter which goes much deeper even than creed, important as sound doctrine is in its place. Experience is indeed impossible to abstract doctrine because experience belongs to the whole rational soul, and the soul is more than intellect; it involves heart, conscience and will also. This is why the Bible contains so many paradoxes or apparent contradictions. These paradoxes are intended, not to be *thought out*, but to be *lived through* by the entire personal soul of man. These paradoxical truths are soluble only to personality. Those, therefore, who hold strong views of personality, as all Baptists do, are preeminently called to interpret the experiential truths to their fellows. This is perhaps our supreme function.

And thirdly, Baptists proclaim with unique emphasis the reality of atoning grace—that grace which the redeeming God has ever had treasured up in himself available to men “from the foundation of the world,” yet rendered historic and visual in the symbolic Cross of Calvary. A Baptist without an objective atonement is an anomaly.

This atonement is a *cosmic* reality, a matter embracing relations both temporal and eternal. Moreover it is because this atonement, finding its historical expression in

the death and resurrection of our Lord, is so powerful in pedagogic value that Baptists have so clung to it in their initial ordinance of the church; it is the symbol of the central doctrine of Christianity. Hence they cannot surrender it for any less expressive symbol of their faith.

But some one will ask, do not many evangelical denominations also hold to these three realities named? I reply, they do to a degree, but not in the outstanding way necessary. Baptists have brought pressure to bear not as evoked from patristic and other creeds, but from the divine oracles themselves. Throughout Europe even yet a semi-pagan formalism, arising from the union of church and state, human sponsorship for infants and priestly usurpation of the place of Christ Himself as the one only efficacious priest, who can grant absolution of sins, widely prevails; and these errors in large part have been transplanted to the new world, and even to pagan lands. Hence more searching and firsthand study of the Scriptures themselves, apart from all traditions, such as characterized the crucial hours of Judson's life, is needed to restore obscured or forgotten truths,—this is a service to our brethren of all communions, as well as to the pagan world.

Then this is no time for the Baptists to abdicate scriptural positions such as Fuller and Carey in England, Judson and Wayland, Dodge and Hovey, Weston and Strong, and many others in America planted themselves upon. Should we do this, God will raise up others more faithful than ourselves to prosecute our abandoned task.

While Baptists stand strongly for that unity which is a fruit of the Spirit, and for practical co-operation with evangelical Christians of every name, yet in any type of soft ecclesiastical conformity they have little or no confidence, nor do they discover among co-religionists any definite sign of the relinquishment of peculiar characteristics which distinguish any typical and foremost denomination. Nor am I among those who believe that greater efficiency would result from some strongly hinted but never definite agglomeration, or from the centralized power implied therein. All the lessons of history are against it. The truth is, men who would be loyal to

Christ cannot surrender convictions which they hold to be biblical and ecclesiastically sound. Besides, in the ongoing of the church of God since the Reformation, the great Head of the Church has doubtless had use for a variety of organizations each of which has accentuated forms of truth not appreciated by others, and He is likely to do so for a long period to come, while the really non-biblical and irrelevant drop away. And in all this variety a really profounder unity will result than if different denominations were to try to wear the armour of each other. This in the end would lead to constraint and fresh protest. Such uniformity could not be enduring. We should then own, without mincing, that unity of the spirit which exists, and beware of any intolerance that would grieve or lessen it.

My council then to my Baptist fellows on this great day is to go on with your work in the distinctive forms which your best history in the past has given to this work in Burma, and of course I would grant the same liberty to others that I claim for ourselves. I would say to every denominational organization of our time, whether in Burma or elsewhere: to the Church Missionary Society, to the London Mission, to the American Board, to our Presbyterian brethren, to the Methodist Societies of England and America, to the China Inland Mission, to each body in its sphere: cease from all thought of blind compromise, and pursue positively the most vital lines of work you know. And the great Head of the Church will thus be honoured and the sooner bring in His Kingdom. To talk of the whole subject of missions as an abstraction, rather than in such concrete forms as the Uganda C. M. S. Mission in Africa, the American Board's work in Armenia or Japan, the Presbyterian movement in China or Korea, the American Methodist work in the Punjab or Fokien, or this characteristic Baptist work in Burma is both a dissipation of energy and meaningless.

Then for these great lines of work let us respectively, Christians of every name, "gird up the loins of our mind and be sober." "Let every man in the calling wherein he is called therein abide with God." This in the end

involves the very unity with Christ in His high-priestly prayer so devoutly evoked.

At the conclusion of Dr. Mabie's address, the Rev. W. F. Armstrong, D.D., thanked the Lieutenant-Governor and Lady Adamson for their presence on behalf of all present and hoped that when the tenure of his office expired the higher Government would be pleased to extend his services for Burma.

Sir Harvey and Lady Adamson and party then left the building and entering their motor car were driven back to Government House. As the car moved away the Baptist College band played "God save the King."

On Thursday afternoon a solid bronze tablet to Dr. Cushing was brought into the Hall, the gift of Rev. C. H. and Mrs. Heptonstall, Baptist missionaries to the Karens at Toungoo. The tablet bears the inscription taken from Dr. Cushing's grave at Plymouth, Mass.; "Rev. Josiah N. Cushing, D.D., 1840-1905. Missionary to the Shans of Burma 1865-1905. Translator of the Bible into Shan. Principal of the Rangoon Baptist College. Eminent in learning and in honours. He loved Christ supremely. He lived to serve mankind. The love of Christ constraineth me."

THURSDAY EVENING.

December 11, 1913.

The Centennial meetings concluded with a concert at the Cushing Hall at half past eight on Thursday night when the choirs from various parts of Burma, which had been in attendance at the Christian Endeavour meeting last Sunday as well as the Baptist Missionary Convention and the Centennial meetings, combined. The result was one of the most enjoyable features of the work to those from America, India, Japan, China and other places who for the first time obtained an idea of what from a musical standpoint is being done by the missionaries in Burma. The Rev. A. E. Seagrave presided and when the students' orchestra of the Baptist College played the opening musical number there were nearly as many outside unable to gain admission as there were inside. The selection of

the orchestra was warmly applauded, but Mr. Seagrave stated that owing to the length of the program there would be no encores. The program as arranged and printed was followed with but few changes:—

Prayer,	
Chorus. "Over the Hills,".....	THE KAREN CHOIR.
Duet. "Queen of Angels,".....	MA MYA MAY, MA HANNA
Solo. "The Deep Blue Wave,"..	MR. SIDNEY LOO NEE.
Chorus. "Conquer Through the Word,".....	BASSEIN BURMAN CHOIR.
Chorus. "Come where the Lillies Bloom,".....	THE KAREN CHOIR.
Solo. "Summer,".....	MA SHWE SU.
Chorus. (With stringed instru- ments),.....	INSEIN BURMAN CHOIR.
Quartette,.....	BURMAN CHOIR, RAN- GOON.
Hymn. Old Karen Style,.....	TEACHERS' CHOIR.
Immanuel Bajana,	
Song. "Burmese Style," Cradle Song,.....	MA MYA MAY.
Solo.....	MISS YABA.
Chorus. "Go forth at Christ's Command,".....	BASSEIN BURMAN CHOIR.
Solo. "Abide with Me,".....	MA MYA MAY.
Chorus. "Faith, Hope and Love,".....	KEMMENDINE CHOIR.
Chorus. "The New Song,".....	THE KAREN CHOIR.
Solo. "The Wondrous Cross,"	ROSE.
Chorus. "Make Some Other Heart Rejoice,".....	BASSEIN BURMAN CHOIR.
Chorus. "Softly Falls the Shades of Evening,".....	BURMAN CHOIR, RAN- GOON.

The following cablegram from the President of the United States was received yesterday by Rev. R. S. MacArthur, D.D., President, Baptist World's Alliance, during the mass meeting of the Indian Christians at the

A. B. M. Union Hall, at the corner of Dalhousie and Sparks Streets :

" Washington, D. C. December 11.

On the occasion of the centenary of the establishment of Baptist missions in Burma I offer to the convention my congratulations on the good work which the missions of this important religious denomination have done in that quarter of the world during the past one hundred years. It has my sincere wishes that still further success may attend their future Christian endeavours.

WOODROW WILSON."

FRIDAY,

December 12, 1913.

The celebrations of the Judson centennial were continued on Friday by the visitors and local missionaries when a party numbering between forty and fifty persons went to Insein and visited the Karen and Burmese Theological Seminaries where the students of both institutions were massed on the lawn of the former seminary. Rev. D. A. W. Smith, D.D., principal of the Karen seminary, introduced the students to the visitors; Rev. J. McGuire, D.D., principal of the Burmese seminary, introducing the Burmese students. This was followed by addresses by Rev. R. S. MacArthur, D.D., Rev. R. A. Hume, D.D., Dr. Ashmore, of the American Baptist Seminary at Swatow, China, Rev. C. B. Tenny and Rev. Frank M. Sanders, D.D. A visit was then paid to the school for the training of Burmese Bible women conducted by Miss Harriet Phinney and Miss Ruth W. Ranney. A return was then made to Kemendine where the Mission school for girls was visited. A special program had been arranged at this school in which the pupils, beautifully dressed and carrying floral emblems, went through a series of evolutions and drills. Breakfast was then served after which the party returned to Rangoon by tram, stopping off at the Karen school in Ahlone, where addresses were given to the pupils who had been assembled in Vinton Memorial

Hall. Before leaving Ahlone the party paid a visit to Mrs. M. M. Rose's school for the training of Karen Bible women.

In the afternoon the party met again at the Mission Press where they were shown through the building by Messrs. F. D. Phinney, J. B. Money, S. E. Miner and P. R. Hackett. This was followed by a visit to the Union Hall School where the visitors were given an idea of the work that is being done among the Indian Christian community. Here a handsome bouquet was presented to Mrs. H. G. Safford, secretary of the Woman's Baptist Missionary Society. An interesting program consisting of recitations, singing, etc., was carried out and Dr. MacArthur made an address. An adjournment was then made to Miss Armstrong's institution, Norris College, in Sandwith Road, where, at the conclusion of exercises, Mrs. Gale of Norwich, Conn. presented the certificates gained by the pupils of the school at the recent examination of the College of Preceptors, London. Many of the visitor's later attended an evangelistic meeting held at the Union Hall in Dalhousie Sreet at six o'clock. Here a most impressive service was held, between 1,000 and 1,500 Indian Christians and others being present. Addresses were made by Dr. Hume in English, Miss Angus of Calcutta in Hindustani and Mr. Abel, an Indian preacher, in Tamil. The meeting was brought to a close with an eloquent and earnest address by Dr. H. C. Mabie.

In the evening a large party of delegates and friends repaired to the Students' Hostel of the Young Men's Christian Association in Godwin Road where Mr. and Mrs. O. H. McCowen, Mr. Kenneth Saunders and the members of the hostel were at Home and a musical program was presented. Mr. McCowen then made an address of welcome, in the course of which he said that the erection of the hostel was largely due to the generosity of Mr. Jordan of St. Louis, and he hoped when the delegates went back home they would be able to assure him

that his money had been well invested in this enterprise on behalf of the education of the young men of Burma.

On Saturday morning at seven o'clock between fifty and sixty of the visitors left by special train for Moulmein, and a tour of Burma.

THE CELEBRATIONS IN MOULMEIN.

The program of exercises as arranged by the local Committee and printed in a neat souvenir was as follows :

Saturday Evening, December 13, 8 o'clock.

RECEPTION AT MORTON LANE GIRLS' SCHOOL.

Sunday, December 14.

8:30 A.M.

Services at the various churches with speakers from abroad.

5:00 P.M.

Mass Meeting in Judson Hall.

Singing by whole congregation.

Invocation.

Purport of Meeting.

Introduction of those baptized by Dr. Judson.

Introduction of those who remember Dr. Judson.

Introduction of relatives of the above.

Address by Dr. Shawloo.

Singing in Burmese and English of hymn composed by Dr. Judson.

LONGING.

Beloved, in thy lonely grave,
How sadly I mourned for thee!
All earthly dangers thou didst brave,
And now thou art safe and free.

Redeemed! in the Holy City,
 From trouble and trial free,
 Thine eye hath seen his beauty,
 Enraptured thy soul must be!

The light the morning star exceeds;
 It glows with power divine;
 Thy voice shall sing His gracious deeds,
 And eternal youth be thine.

Address by Miss Stilson.

Address by Mr. Barretto.

Introduction of those who have been baptized while in
 School.

Prayer of Thanksgiving, Rev. H. M. Sanders, D.D.

Address by Rev. E. P. Dunlap, D.D., A. P. B. F. M.

Address by Rev. Wm. Carey, B. M. S.

Music by United Choirs.

Address by Mrs. M. Grant Edmands, W. B. F. M. S.

Address by Rev. H. C. Mabie, D.D., A. B. F. M. S.

Prayer of Consecration, Rev. R. S. MacArthur, D.D.

Doxology in all languages.

Benediction. Rev. R. M. Traver.

Monday, December 15.

7:00 A.M.

A party will be conducted from the Court House, over
 the hill, to the Karen Mission to spend an hour, after
 which, the day will be devoted to visiting the Schools
 of the Mission, and other places of interest.

4:30 P.M.

Short service at the New Building of the Talain Mis-
 sion.

5:30 P.M.

A Public Meeting at which A. Gaitskell, Esq., I.C.S.,
 Commissioner of Tenasserim Division, will preside.

Singing by whole assembly.

Invocation.

Address by Presiding Officer.

Letter of Greetings from the Hon. W. J. Bryan, Secre-
 tary of State, U. S. A.

Address, Rev. R. A. Hume, D.D., A. B. C. F. M.

Anthem by Choir.

Address, Rev. L. T. Ah Syoo.

Address, Rev. R. S. MacArthur, D.D.

GOD SAVE THE KING.

Tuesday, December 16.

7:30 A.M.

A Mass Meeting of all the mission schools on the Judson Compound.

Addresses: Mrs. H. G. Safford, W. B. F. M. S.

Rev. H. R. Murphy, M.D.

Exercises by the schools.

9:15 A.M.

Breakfast, given by the Burmese Church of Moulmein.

11:00 A.M.

Leave by special launch for Amherst.

Addresses: Bishop J. W. Robinson, D.D., M. E. M.,

Rev. C. B. Tenny, A. B. F. M. S.,

on the launch while going down the river.

Memorial Service at Mrs. Judson's grave.

Addresses: Rev. H. C. Mabie, D.D.,

Rev. Wm. Carey,

Saya L. T. Ah Sou.

Hymn composed by Dr. Judson:

THE GOLDEN LAND OF HEAVEN.

I long to reach the golden shore,

And the face of Jesus see;

My soul, with joy filled evermore,

Will sing His grace and glory.

From suff'ring, age, disease, and death,

He'll set me wholly free;

My joyful soul, till my last breath,

Will sing His grace and glory.

Regaled by draughts of perfect joy,

Before my Lord I'd be;

My soul in bliss without alloy,

Will sing His grace and glory.

More glorious than the sun above,
His splendour would I see;
Beneath the rainbow of His love,
I'd sing His grace and glory.

4:00 P.M.

Leave Amherst for Moulmein.

Wednesday, December 17.

6:30 A.M.

Departure by special launch for Martaban, *en route* to Mandalay.

The party of visitors from America and other parts of the world, numbering about sixty, arrived by special train from Rangoon at Martaban on Saturday afternoon, and were there met by the Revs. W. Bushell, W. E. Wiatt and A. C. Darrow, and conveyed by special launch to Moulmein. A reception was held the same evening at the Morton Lane Burmese Girls' school, the grounds of which were brilliantly illuminated by Chinese lanterns, hung on the trees.

The following were the celebration observances on Sunday the 14th instant at 8-30 a.m.

Services at the various churches with speakers from abroad. Rev. William Carey, a great-grandson of the noted William Carey, preached at the Burmese church. Rev. W. A. Hill, St. Paul, Minn., preached at the English Baptist church, Rev. F. M. Goodchild, D.D., of New York preached at the Karen church in Daingwunkwin, Rev. R. Sandford, D.D., and Rev. I. C. Archibald of the Canadian Baptist Mission in India spoke at the Tamil and Telugu church. Others who participated in the various services were Rev. R. M. Traver of Pontiac, Mich., Rev. A. Judson Tuttle, General Secretary of the Baptist Mission in Assam, Rev. H. C. Mabie, D.D., official representative of the American Baptist Foreign Mission Society of Boston, and others.

On Sunday evening at 5 o'clock a mass meeting of all the Baptist churches in Moulmein and district was held in the Judson Memorial Hall, which was filled to overflowing by Burmese, Karens, Talains, Tamils and others, many being unable to gain admission. The Rev. W. Bushell occupied the chair and was supported on the platform by all the principal speakers who took part in the proceedings. The hall itself was tastefully decorated both inside and outside with flags and bunting, and in the interior were numerous appropriate texts and quotations on the walls, conspicuous among the latter being words used by Judson himself: "In these deserts let me labour; in these mountains let me tell." In front of the reading-desk on the platform was a beautiful display of roses and evergreens representing Judson's name and 1813-1913, while a copy of his picture was similarly surrounded, all under the direction of Saya Ah Sou.

The exercises were as set out in the printed program. Such of the addresses and papers as were available are given in the following pages.

The following is the address by U Shawloo, M.A., M.D., native of Burma and graduate of Bucknell University, also of the Charity Hospital Medical College, Cleveland, Ohio, U. S. A.

Dear Brethren, Sisters and Friends,—

I exceedingly rejoice that I am privileged on this occasion of the Judson Centennial Convention to address the meeting concerning a few facts relating to Dr. Judson, within my knowledge and recollection. There may be some present here who have seen Dr. Judson and if there are, they must be very few indeed, for it is now more than sixty-three years since God called him away from this world. I happened to know Dr. Judson through my grand-parents and parents and beg that I may be permitted to say a little of what, as far as I know and remember, he had done. There are persons living at the present moment who became Christians and were baptized by him and who are now willing to come to this meeting and thank and praise God together with these brethren

and sisters assembled here, but are prevented from doing so owing to extreme weakness incident to old age. They are perhaps sending us their greetings from their homes in Moulmein, and they are Ma Lon Ma, Ma U Ma, and Ma Tau Mi.

When the Talains living in and about Rangoon, Pegu and other places, heard that the English after their first war with the Burmese, had annexed Tenasserim and had made Moulmein the capital of the newly acquired province, some of them, not willing to remain under the yoke of the Burmese government, left their homes and came to live in Moulmein. Among them were my grandparents and parents and their relatives. They met Dr. Judson and having heard from him the word of God, and the glad-tidings of the way to salvation from sin and the punishment of eternal hell, they repented of their sins, believed in Jesus Christ and were baptized by him.

I was born in the year 1839, and I may say that I grew up under the eyes of Dr. and Mrs. Judson. Not only that, I was one of the companions in youth of the missionaries Mr. J. B. Vinton, Mr. James R. Haswell and Mr. Edward O. Stevens. In the year 1850 Dr. Judson was, owing to ill health, advised by the Civil Surgeon of Moulmein to take a sea voyage. I remember seeing him placed on an ambulance about five or six o'clock one afternoon and carried by sailors from his house on the now vacant land to the west of the present Burmese Church to the then Main Wharf, now the Mission Street Jetty, where he was put in a boat and rowed to a ship anchored not far off in the river and then carried up into the ship. Many Christians, I among them followed him as far as the wharf and stood there looking with sorrowful eyes till we could not see the ship owing to the darkness of night that had fallen, and then only we returned to our homes. Ten days after leaving Moulmein and after four or five days on the voyage from Amherst, Dr. Judson died. There were on board Mr. Ranney, Po In and Po Shwe Doke who accompanied to nurse Dr. Judson, and they with the ship's company including the captain, mates and sailors, after reading the burial service and saying a prayer with sorrowful tears flowing, buried him

in the Bay of Bengal, where no headstone or monument could be erected to his memory.

When the missionaries, the English residents, the Talains, Burmese and Karen Christians and friends of Dr. Judson living in Moulmein heard of his death, they were deeply moved and felt his loss very much.

The Christians at that time did not think that Dr. Judson would pass away so quickly in his then condition of illness. They remained united and not separated from one another as if without a shepherd. While he was in Moulmein they looked up to him as their parent and relied on him in everything. Whenever they were abused, ridiculed or badly treated and persecuted by their unbelieving countrymen, or whenever they quarrelled with them, they would go to Dr. Judson, who they knew had influence with the English officials. They remembered and took to heart the lessons that he taught them while he was with them, and they continually recounted with sorrow to their children what they knew concerning him, his life, character and teachings. They even procured pictures of his likeness and hung them up in their homes. This picture indeed looks exactly like Dr. Judson.

I will not mention what Dr. Judson did for the Lord in the district and villages round about Moulmein, but I will mention what he did in Moulmein. In this town, he opened or built rest houses and schools in order that the Gospel might be preached therein to way-farers and tired travellers resting from the hot sun, and that children might be taught and educated not only in the way of the present world, but also in the way of the world to come. These schools and rest houses were at Tanyingon, Pabaidan, Maungan, Mupun, Thayagon, Big Bazaar and Dinewunkwin. These places Dr. Judson was in the habit of visiting early every morning to see the Christians as well as to preach to other people, and he would be seen walking from place to place and from one station to another without resting therein, and with an ordinary Chinese umbrella tucked under one of his arms and a book in one of his hands. On his return from these visits to his house he would be daily engaged with the work of

his English to Burmese and Burmese to English dictionaries. Although at that time there was a Talain-Burmese church, there did not appear to be any Burman pastor for it; the reason was that Dr. Judson himself preached at the church every Sunday morning and afternoon.

Dr. Judson was very careful and zealous in all things connected with the church. To all applicants for baptism he would put searching questions in order to test their dependence, conversion and faith, and afterwards would bring them to the church where by means of slips of paper handed to the members they would decide whether the applicants should or should not be baptized and admitted accordingly as the slips voted. Occasionally such applicants for baptism were delayed by the church two or three months because the church wanted to be quite sure if they really repented of their sins and believed in Jesus Christ.

Dr. Judson held a prayer-meeting at his house every Monday morning to which he invited the preachers and elders of the church and at which each preacher and elder spoke on the things each had done, seen or heard during the past week, whether with a bright out-look or not.

The present Burmese Baptist church building was not in existence in Dr. Judson's time. The church used in his time was one built of teak and its site was the vacant land to the north of the present building, between the northern part of this and the fence, and it stood facing Dr. Judson's house on the west. The pulpit from which Dr. Judson preached on Sundays, the table which he used for the Lord's Supper, and the seats on which the congregation of his time sat, are now in the Burmese Church. Moreover there still exists at the western side of the Mission compound, the old well from which he pumped water by means of a wooden pump and through a trough into a brick tank close by on the brink of the creek; this tank was the baptistry and it was purposely made and located at that particular spot so that passers-by on the Lower Main Road might be eye-witnesses to the baptisms which Dr. Judson gave to believers in Christ. Although there were the river and other creeks beside the one just mentioned, he had the well dug and the tank made in the

mission compound so that nonbelievers might not interfere with the baptism or molest it in any way, while at the same time they could see from the road.

Dr. and Mrs. Judson always visited Christians; gave them medicines and supplied them with suitable food and other things.

The present A. B. M. Boys' School was first opened by Mr. Howard on the site of the present A. B. M. Morton Lane Girls' School. It moved into its present quarters in 1870. It was in this old Press building that the Holy Bible in Burmese, translated by Dr. Judson, his two dictionaries and thousands of tracts were printed by Mr. Osgood, Mr. Bennett and Mr. Ranney, from the types made on the premises.

Dr. Judson was never in the habit of doing things in a half-hearted, careless, sluggish manner; but he always did what he undertook well and thoroughly and worked hard at them, putting body and soul into them, and not resting until he finished them. It was on account of his untiring energy, the fatigue he underwent over the large amount of work done, the bodily sufferings he went through with at the hands of the King of Burma, that slowly weakened his health and brought on liver complaint from the effects of which he subsequently died without having completed the Burmese to English dictionary on which he was last engaged.

Brethren and Sisters, as Dr. Judson had done his duties, God called him away in April, 1850, from this wretched temporal world to inherit everlasting life in the world beyond, there to share eternal bliss and glory with His son. "The body is dead, because of sin, but the spirit is life because of righteousness."

May I repeat before concluding a hymn composed in Burmese by Dr. Judson. (The speaker then recited the hymn).

The following is the address by Mr. Chas. L. Barretto.
Mr. Chairman and Christian Friends from far and near:
The local General Committee of Management has allowed me, as representing on this occasion the Moulmein English Baptist Church, eight minutes for a brief account

of the relationship of the late Dr. Judson of beloved memory with the English work in Moulmein.

What is not well known in America and perhaps, if you will excuse me, Sir, even to some in Burma, is Dr. Judson's connection with the English work in Moulmein. Though busy with his life work among the Burmans of this city and the translation of the Scriptures into their language, Dr. Judson was not unmindful of the spiritual needs of those outside the sphere of his foreign mission work. After this province, Tenasserim, came into British possession, the Burmans on the Martaban side, where you de-trained to take the launch to come across to Moulmein, continued to give trouble by frequent robberies and plunders committed under cover of darkness. It is not therefore surprising to learn that Moulmein at that time was not as at present, without regular British military protection. The British authorities had stationed a contingent of Her Majesty's 45th Regiment on the northern side of the Maidan and a battery of artillery was quartered at the Battery Point on the north of Moulmein.

It was about this time that Dr. Judson removed his headquarters to Amherst and then to Moulmein. Tearing himself away from his work of translating the Bible into the Burmese language, Dr. Judson could be seen moving in and about and among the men of His Majesty's 45th Regiment and for some two years he labored among them and did not fail to speak of the Words of Life which he had come to teach and preach to the heathen of the land. His faithful and earnest ministrations resulted in the conversion of three British soldiers of His Majesty's 45th Regiment, whom he baptized on the 22nd March, 1829. This was the origin of the Moulmein English Baptist Church. The only English sermon Dr. Judson preached in Burma was at the ordination of Mr. Osgood, the first Anglo-Saxon ordained in Burma. This took place on the 10th of May, 1836, in the old English Baptist Church built in 1833, then situated at the corner of the great Pagoda Street where it meets the Dalhousie Road, which site was afterward sold and on which a Hindu Temple now stands. Mr. Osgood was the first superintendent of the first Sunday School in Burma, and that school is the

Moulmein English Baptist Sunday School of which the speaker has the honor of being the present superintendent.

It will be interesting to learn that the early members of the Moulmein English Baptist Church were not nominal Christians. After the transfer of Her Majesty's 84th Regiment, the officers and men held together organizing the first English Baptist Church at Madras and also the first English Baptist Church at Bangalore. These churches away in India look to this old church here in Moulmein as their mother church, and thus what Dr. Judson failed to establish himself, his English converts accomplished in the formation of two churches, where many have been taught to love his Master and brought into the service of his Lord and Redeemer, Jesus Christ.

The spirit of Judson still works in our midst. The missionaries who were and are now stationed at Moulmein have not been blind to our needs, as they have always very willingly come to our aid and ministered when the incumbency of our church is vacant and thus the Moulmein English Baptist Church is under a deep and lasting obligation to the American Baptist Missionary Union and we want them to know and to feel that we fully appreciate their kindness and interest in the English work here. The Union still continues to carry on the work Dr. Judson commenced. Our pastors have always been supplied by them, the church helping to meet a portion of their salary.

Friends, when you go back to your homeland, we want you to tell our brethren and sisters there how we appreciate their interest in this work and how their help has not been in vain, as the members of the Church wherever they go, still catch the spirit and good influence of their organizer, Dr. Judson, and their common Master, the Lord Jesus Christ, and "go about doing good."

Our last message through you is to impress upon them for their affectionate consideration and future guidance in all matters connected with this church, the appeal of Dr. Judson in his letter written from Moulmein which appeared in the *Magazine* for April, 1830. Although the statement was made nearly a hundred years ago, it is nevertheless as real and true today as it was when made.

Dr. Judson's words were, "There is work enough among the English here to employ one man all his time."

Most of Monday was spent by the visitors to the Judson Centennial in visiting the various mission schools in Moulmein, and in sight-seeing generally. At four o'clock in the afternoon a baptismal service was held in the Talain mission compound, three Talain converts being baptized. At 4-30 p.m., the Rev. A. C. Darrow conducted the party to the newly acquired property intended for a maternity hospital, situated on the hill overlooking the town of Moulmein, and there a dedication ceremony took place. Saya Nai Di handed the title-deeds of the property to the Rev. Dr. Mabie who promised to lay them before the American Baptist Foreign Mission Society for formal acceptance. Thereafter a prayer in Talain was offered by Ko Taw Thoon, one of the pastors from the district.

At 5-30 p.m., a public meeting of the citizens of Moulmein was held in the Judson Memorial Hall, which was again filled to ever-flowing. A. Gaitskell, Esq., I. C. S., Commissioner of the Tenasserim division, occupied the chair, and there were on the platform beside him, Mrs. Gaitskell, Mrs. M. Grant Edmands, the Rev. Drs. Hume, Mabie, MacArthur, Rev. W. Bushel, Rev. W. E. Wiatt and others.

The address of Mr. Gaitskell was as follows:—

When the elders of the A. B. M. honoured me by inviting me to preside at this meeting tonight, I wished to learn some of the details of Dr. Judson's life in Burma, but the only fact impressed on me at the time was that the British Government turned Dr. Judson away from India. If that was a fault, the Government amply atoned for it by following him to Burma a few years later. The annexation of the Tenasserim Province forms a landmark in the history of Dr. Judson's life. Soon afterwards the nobly lady, the partner of the heroic sufferings and struggles he endured in early manhood, was laid to rest in Amherst. Amid this heavy cloud of private grief,

Dr. Judson saw the first rays of sunshine on his endeavours. It was here in Moulmein that he laid the stable foundations of the A. B. M. in Burma, ably assisted by his fellow pioneers, Messrs. Wade and Boardman.

We all who have lived in Moulmein can picture in our minds the tiny mission bungalow surrounded by jungle beneath the beautiful Moulmein ridge and the small *zayats* in which the first missionaries preached the word of God. And you, who have come so far to see the frame in which Dr. Judson's life was set, can realize in Moulmein the truly wonderful progress the Mission has made since those early days. With but few exceptions the buildings Moulmein has most reason to be proud of are those that have been erected by the A. B. M. The latest, this fine hall in which I am now addressing you, was opened last year by my predecessor, Mr. Dawson, and will endure, a lasting monument of the love and respect borne by the converts of Burma for the memory of their great founder, Dr. Judson.

The progress, so well marked, was very largely due to the perfect organization and attention to detail which Dr. Judson displayed in the earliest days. He pressed for medical assistance to attend to the material wants of all, started a printing press to spread the news of the Gospel, and established schools to enable the children of the converts and the backward races to take their place among civilized nations. Dr. Judson realized what is given to few of us to realize in our life time, the hopes and visions with which he set out from his native land.

It was here too in Moulmein that in the year 1834 he completed his great life work, the translation of the Bible into Burmese, and in 1849, one short year before he died, almost completed that most useful but, to him perhaps less congenial work, the Burmese Dictionary.

The success of all enterprise, however, lies most in the character and personality of those who lead, and in Dr. Judson were combined not only the great qualities of a leader, but also a loving sympathy and a truthful nature that inspired all those who came in contact with him.

The British Government owe a heavy debt to all those who undertake the great work of civilizing the numerous

aces and tribes settled within its frontiers. With the Government and its officers Dr. Judson always maintained the most friendly and sympathetic relations.

I am sure that, if Dr. Judson were here to night, as I trust in spirit he is, he would agree with me that the spirit and zeal that animated the early founders still breathe in the hearts of those who carry on his work today. That spirit is best exemplified in Dr. Judson's own words in one of his addresses during his short visit to America:—

“Let us so spend the remnant of life and so pass away that our successors shall say of us as we of our predecessors, Blessed are they that die in the Lord, They may rest in peace and their works do follow them.”

So long as that counsel is followed and that spirit guides the Mission, it may go forward fearlessly with the certainty of continued success in its great world work of the civilization and redemption of the rude, untaught races of mankind.

The Rev. W. Bushell then read the letter of greeting which was sent by Mr. W. J. Bryan, Secretary of State, U. S. A., to Mr. F. D. Phinney; and the Rev. R. A. Hume, D.D., of the American Board of Commissioners for Foreign Misions, spoke on the significance of this celebration to each individual present. Judged by their gifts, the Burma Baptists had done splendidly by raising the sum of Rs. 63,000 for the centennial memorial, and the Talains by their gift of a property worth Rs. 15,000 for the new maternity hospital at Moulmein had also shown some of the fruits of Judson's labours. He referred also to the sacrifice of the leader of the Burmese Baptist community in Moulmein, who had given up a Government appointment worth Rs. 175 a month for a mere pittance of Rs. 50.

The Rev. L. Ah Syoo then read the following Reminiscences of Dr. Judson by his mother Ma Lon Ma, now eighty-five years of age, who was baptized by Dr. Judson when twelve years old:

My earliest recollection of Dr. Judson was, when, as a young child, my father U Aung Mhu, who came from

Pegu after the first Anglo-Burmese War and settled in Moulmein and who was baptized by Dr. Judson, carried myself and my younger brother in baskets slung over a pole on his shoulders. Our home was then near Battery Point; and as we were too young to be left at home and the distance was too great for us to walk, my father adopted this method of bringing us to church on Sundays.

Dr. Judson had a day school in which my parents as well as adults learnt their Burmese letters from him, who also went to the expense of hiring a nurse to look after the children of those parents who attended the school. When it came my turn to go to school, there was an assistant named Ko San Lon who taught me the alphabet, but the Sayagyi must always hear us recite our lessons.

At twelve years of age I asked for baptism together with Ma U Ma, who was my junior by three years and is now living, and Ma Shu, older than both of us and now dead. It was then the custom to have a prayer meeting every evening of the week, and as my father was responsible for the lighting of the chapel I could attend the services regularly, our home being now on Ryan Road near the Mission premises. We were examined by the Sayagyi himself, and all that we could answer was that we loved the Lord Jesus Christ and wanted to follow in His steps. On the following Sunday he announced from the pulpit that we had asked for baptism for *the first time*. The following week we again presented ourselves and were again examined. The next Sunday, the same kind of announcement was made with the words changed to *the second time*. Every candidate had to go through this ordeal three times, when votes by ballot were taken. Exception was taken to our being received for baptism because of our age, which objection met with his approval, but we begged him so hard that at last he gave way to our wishes. The baptistry was in a hollow in the present A. B. M. Boys' School compound, and the well from which the water was drawn to fill it is still standing. While the candidate and the missionary approached the tank, the Christians stood on the bank, and as they sang a verse or two of some familiar hymn, the townspeople would crowd up to witness the baptism. As each one

was immersed he was greeted with a yell from the crowd who could cry, "There goes one, right down to the bottom of hell." Adjoining the baptistry were dressing rooms, and the whole ordinance was administered in a very dignified manner.

The Sunday School met before the morning preaching service, and we were taught the Catechism, the Digest of the Old and New Testament Scriptures, and selected books of the Bible. After the opening exercise, classes were formed in different parts of the room, and the missionary, as superintendent, would review them. I was very fond of Scripture, and learnt all the passages readily, and soon after I was made a teacher in that school. When not otherwise occupied with family cares, I kept up this practice and it was only a short while ago that I gave up the class of young tots, who came to me on Sunday mornings to learn to sing and to recite the Golden Texts of the lessons.

From his house to the chapel there was a covered path about fifteen feet long, and at one end of the latter there was a little room in which he spent his time in literary work. In going to his study one day he stopped to drink water from a stand put for public use. Glass tumblers were not common and the cocoa-nut dipper was the ordinary drinking cup. My mother, hearing of this incident, entrusted me with the duty of filling a small chatty of water with which I would daily creep into his study and leave it there, covered with a clean napkin. It was a joy to me to do this service for one whom I revered very much. One day my father recommended him to try some kind of sweet cakes fried in oil for his cough. He liked them so much that he would often ask my mother to make them and it was a pleasure to me to go on such an errand to his house.

Besides literary work, he had several mission stations in town in charge of preachers who sold tracts and invited wayfarers to discuss religion. Oftentimes accompanied by my father he would go out to the jungle to carry the glad tidings of salvation. Once he halted for dinner at a Karen village, and all that he was able to get in the way of food was some rice and chillies or red pepper. It

was so hot that he could not eat his dinner, so he begged for some salt to eat with his rice. Having to go further he and his men pushed their way on foot, crossing many streams. He was obliged to go bare-footed and when he reached his destination for that evening, his feet were bleeding. It was getting foggy and cold and just as they were preparing to retire, a Karen put in his appearance and said, "Teacher, for the past seven days, I have been on your tracks and since I have met you here, I am not going away unless you baptize me." When asked why he was so insistent with his request, raising his bare arms, he said, "Look here, my whole body is covered with ringworm, and I am told that baptism will cure me of this malady." Patiently the good doctor explained to him the way of salvation, and seeing his earnestness and on his profession of believing on the Lord Jesus Christ, he was baptized in a stream near by, it being then near midnight. The man wrung the water out of his waist cloth and disappeared in the depths of the woods. About three or four years afterwards he turned up with a following of about a dozen men of his tribe, and when he saw Dr. Judson, he said, "Teacher, my ringworm is all gone, and I have not suffered any since. I have brought these men here to be baptized." On examination they were found to be pretty well instructed in the Christian faith and were therefore baptized.

We worshipped in a wooden structure and when he preached we felt that his words were to each one personally. He did not like to have a baby cry in meeting and would request the mother to take the child away from the room. Just before communion service, he would look at us with bright and piercing eyes, and we felt that he was looking right down into our hearts, and when he suggested to us to make up our differences between each other, we would hurry out of the room to ask forgiveness of one another. There happened to be present one time a Karen woman convert who was partaking of the Lord's Supper for the first time in her life. When the cup was offered to her she was seen drinking long and deep of it by the pastor who rushed up to stop her. When remonstrated with by the rest of the women after the service

was over, she declared, "How would I know how much to drink, for I thought I was to drain it."

Dr. Judson was an ideal pastor, for he was ever watchful for the welfare of the church. He would be highly displeased if a case of sickness was not reported to him. He made it known among his flock that they could come to him at any hour day or night, and oftentimes he would be roused out of his bed to attend to some sick person. In order to secure supervision of the Christians, he advised them to move closer to him on Ryan Road. Others who were not Christians also came and my uncle was one of them and he kept to the Buddhist faith all his life.

After visiting the southern ports of Burma Dr. Malcolm returned to Moulmein for a Missionary Conference on the 30th of March, 1836. On the following Sunday, in April, he preached in the present Burmese Baptist chapel which was put up at the entire expense of two prominent men of the church both of whom were baptized by the Sayagyi. My late husband, whose conversion brought on his being turned out of his home, supplied all the teak timber, and one Maung Bike furnished all the masonry work. Previous to his becoming a Christian Maung Bike lived at Amherst and he so disliked the missionary that after every visit he would wash out the place where the doctor had sat in his house. He owned a fine cocoa-nut plantation and a boat in which he took passengers to Moulmein. Sitting in the stern of his boat Dr. Judson improved the time by telling Maung Bike of Jesus. It made him very angry, but there was no way of escape and he had to listen whether he liked to or not.

After every discussion with the missionary regarding religious affairs, he would go back to his garden, which failed to give him the pleasure he used to derive from it in the former days. One day he was told to come for his pay at the missionary's house, but it being Sunday he walked over to the chapel and sat on the steps listening to the preaching, which brought on his conversion and he was soon after baptized. Then his troubles began, for his wife, who seemed to be a meek woman, now turned against him and would prepare no dinner for him on his return from his boat trips and in every way tried to make

it so very unpleasant to him that it preyed on his mind. He then went to the Sayagyi with a strange request, asking permission to quit being Christian for a short period of time. When pressed for an answer he said that formerly his wife was very obedient to him and respected him, but since he became a Christian she was just the opposite and did not seem to care what became of him. He wanted to remind her that he was still in the land of the living with his faculties unimpaired, and would the doctor be willing to grant him permission to take some strong drink and when inflamed by it he would like to give her a sound thrashing for her impertinence. He was advised against taking such measures, for it was against Christian principles to indulge in liquors and to beat any one, especially one's own wife. She however asked for a divorce, and an equal division of property and children was made, even to the last umbrella. His wife claimed both the sons and he was given two girls, but he gave them to her mother as well as the property to which he was entitled and came away empty handed. The Lord prospered him and he was able to make this offering of bearing half the expense of the house of God.

Dr. Judson was a father to us all and we owe him a great deal for leading us into the Way of Life everlasting. It is a joy to me to see this day, and I am looking forward to the day when I shall see the Lord in his majesty in the home above.

May God bless you all as you journey back to your native land and may the interest you take in the progress of His Kingdom increase.

The Rev. R. S. MacArthur, D.D., in his address characterized Judson as a tactful man, a man of propriety and a scholarly man. He thought Dr. Judson had the thoughtfulness and the seriousness of the Hebrew, the joyousness of the Greek, the acumen of the Roman, the practicalness of the Chinese, and the multifariousness of the American at his best. His was a marvellous combination, and he always wore a robe in the pulpit and when dispensing the sacraments of the church. While Judson had enormous tact in dealing with Government, no Gov-

ernment in the world had shown such marvellous tact in dealing with the indigenous races of India and Burma as the British Government had. Dr. MacArthur spoke for quite half an hour and when he had concluded was greeted with prolonged applause. The meeting then terminated by the singing of "God save the King." The illuminations outside the building were on a grand scale of gorgeous light and colour.

The third and last day's proceedings in connection with the Judson centennial celebrations in Moulmein began on Tuesday morning, with a combined rally in the Judson compound of all the Mission schools in Moulmein. These were the A. B. M. Burmese Boys' school, the Morton Lane Burmese Girls' school, the English Girls' High school, the Karen school from Dinewunkwin, and the Mizpah Hall Tamil and Telugu school. No more impressive sight was witnessed in all the celebrations here than these fifteen hundred boys and girls, with their teachers, all in their best and showiest attire, drawn up in a semi-circle in front of the old Mission Press building where the delegates from all parts were seated to witness the display. Each school carried its own banner, and marched into the compound to the tune of "Rings on her fingers and bells on her toes," played by the Volunteer Rifles band. After all had sung a hymn, drill by sixteen Burmese girls dressed in pink, and dumb-bell drill by a like number of Karen girls were simultaneously and prettily carried out. The English-speaking girls from the High School then sang a song, "May Bells," and thereafter a double exhibition of chin-lon was given by six boys each from the Burmese and Karen schools respectively. The Tamil boys gave a May-pole dance and song, specially composed for the occasion, the time being kept by stick-music supplied by the boys themselves, which was loudly cheered. The assembly was then briefly addressed by several of the visitors who expressed the pleasure they had in witnessing the review. The National Anthem was then played by the band and the children marched back to their respective schools.

All the delegates from America and elsewhere were then entertained at breakfast in the Judson Memorial Hall by the members of the Burmese Baptist church, and afterwards went on board the launch, Otto, chartered from the Irrawaddy Flotilla Company to convey the party to Amherst. There were over two hundred people on board, and on the way down the river addresses were delivered by Bishop J. W. Robinson of the Methodist Episcopal Mission, who had arrived in Moulmein only that morning to take part in the celebrations, and by the Rev. Mr. Tenny.

At Amherst a pandal had been erected for the service. Mr. Darrow presided. Addresses were made by Dr. Mabie, Mr. Carey, Mr. Ah Sou, Dr. MacArthur and Miss Haswell. Mr. Carey's address was especially beautiful and appropriate. His concluding sentence was this,

"The wings of the songstress of Moulmein were folded to rest on the rock of St. Helena, but the wings of the angel of Ava and Aungbinle drooped here on this sacred spot. May we all go back to be better men and women for the memory of that beautiful and devoted life."

The visitors then went slowly over to the grave, each one bearing a few roses. Six Burmese girls bore a long green garland studded with cream roses which they draped around the two graves. Three beautiful wreaths were then placed on the graves. The hymn, "Asleep in Jesus," was sung, the benediction pronounced, and so ended one of the most impressive services of the whole series. As the visitors turned away each one threw on to the grave the roses given at the zayat.

Tea was afterwards served in the Zayat by the resident Baptists of Amherst, a small band of Burmans and Talains. The party re-embarked on the launch at four o'clock and Moulmein was reached at about 7-30 p.m.

The next morning all the visitors left by train *en route* for Mandalay, via Pegu, Toungoo, etc.

THE CELEBRATIONS IN PEGU.

December 17.

The special train with the Judson Centennial party arrived in Pegu from Moulmein about 2:30 p.m., December 17. After luncheon at the station the entire party motored out to the big idol one mile west of town. After viewing this evidence that Buddhism is not yet dead the party motored back to the Mission compound a mile east of the station. There the entire Christian community met to welcome them. Besides the members of the Pegu Burman Baptist church there were also the Paya Thonzu Karen Baptist church and the Chinese and Tamil members of the M. E. Mission, together with their missionaries Rev. B. M. Jones and wife. As the party entered the compound the Christians sang "All Hail the Power of Jesus Name." Seats were provided and a short program was carried out. The congregation sang, "Jesus shall reign," the Scripture, Rom. 10:13-15, was read by Rev. B. M. Jones, in both English and Burmese; prayer was offered by Rev. Dr. Downie, of the Telugu Mission, and then Dr. H. C. Mabie spoke to the Christians from the words found in Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and village where he himself would come." Dr. Mabie said he had been in Pegu on his former visit to Burma, twenty-three years ago. Some of the Christians remembered that visit. After Dr. Mabie's address Bishop Robinson of the M. E. Mission spoke words of greeting, after which the native pastors of the different churches were introduced to the visitors. Then after singing "Blest be the tie that binds," and the benediction by Bishop Robinson, the company was dismissed to look over the compound and buildings. Some visited the big Pagoda three blocks east, and some rested. At seven-thirty the motors again came and took the major part of the company to the refreshment rooms at the railway station for dinner, twelve remaining for dinner at the Mission house, after which they all motored back to the

station where the train was ready to take them on to Toungoo.

In connection with this a word descriptive of the idol may not be out of place. It dates back to the time of the Talains, when Pegu was the capital of Burma, and is probably four or five centuries old. There is a tradition that when the Burmans conquered Pegu the Talains said that they would not let the Burmans have their god, and so covered it up with brick and other debris, so that for more than a century it was lost. About thirty-five years ago a man was digging in the pile of debris for brick when he found the image. It was uncovered and within the last six years has been roofed over with corrugated iron, painted, gilded, and decorated at a cost of more than Rs. 1,75,000. It is the largest idol in the world, being a reclining figure in brick, 180 feet long, 45 feet high at the shoulder. It represents the "Great Decease," or the death of Guadama. Every year there are one or two big Buddhist *pwes* held here, and a continual procession of worshipers come hither from all parts of Burma.

THE CELEBRATIONS IN TOUNGOO.

December 18 and 19.

On Thursday the 18th, the party, numbering thirty-two, arrived at Toungoo and were met at the Station at 6-30 by Mr. Heptonstall who conducted them to the Bwe Karen Mission house where twenty of the number were accomodated and all were entertained together for meals in a large tent lent for the occasion by the Commandant of the Military Police.

Immediately after chota hazri the following program for the day commenced and was carried out to the letter:

8 a.m. Inspection of Bwe Karen school and compound.

9 a.m. Inspection of Burman Mission school and compound.

Lawrence P. Briggs,
Consul of the United States of America

10:30 a.m. Breakfast.

2 p.m. Visit to Paku Karen school and compound.

3 p.m. Meeting in Paku Karen chapel.

5 p.m. Return to Bwe Karen compound.

6-30 p.m. Dinner.

7-30 p.m. Reception to Burman and Karen preachers and teachers.

At the Bwe Karen school a Greeting was delivered by one of the representative pastors, a copy of which, translated into English and printed in the Industrial Department of the school, was presented to each member of the party,—and replied to by Dr. Jamison.

The Greeting was as follows:—

A GREETING

of

The Teachers and the Churches of the Bwe Karen Mission.

To the Missionaries and Visitors from America.

MAY GOD BLESS THE MISSIONARIES AND VISITORS FROM AMERICA.

Dear Parents in the Lord Jesus Christ:—

We Karen Teachers and people of Toungoo thank God greatly for causing you to send us missionaries to our land, who have borne many hardships for us and preached the Gospel of Christ to us and we are raised to life, as it were from death.

We now behold your faces and are very glad and can say like David of old:—"Blessed is he that cometh in the name of the Lord; we have blessed you out of the house of the Lord;" (Ps. 118:26). You were over across the ocean, far away from our land, but because of your love to us, which stretches farther than the sea, you have come to us, and we hope your love will still continue for us.

As Nehemiah said: "The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall." (Neh. 4:10.) Because, our home being among the hills, it is very hard far us to get a living; and the people can not prosper half so much as those on the plains, and therefore, can hardly support their preachers. Is there some better way to get a living?

Religiously, we have a great drawback on account of the Roman Catholics, who have brought in false doctrines, and are leading the people away from the true God. It is a very sad thing for us.

Now some of us teachers are before you, and as Cornelius said: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." (Acts 10:33). So likewise we are expecting to hear from you, that our hearts

may be warmed up and that we may go home and tell our hill friends what great things the Lord hath wrought.

Our thanks for the missionaries and American friends will always continue. We pray that you will remember us, your children, the teachers, who are laboring with you for the Kingdom of Christ.

Finally, may God bless and guide you safely home.

Yours in Christian fellowship,

Rev. Ah Bo,

Representative of the Bwe Karen Teachers and Churches.

At the Burman school Mr. Carey addressed the assembled school and church and the children sang.

At the Paku school the party was met by Rev. and Mrs. A. V. B. Crumb at the old Mission house so long the residence of Dr. and Mrs. Cross, pioneer missionaries, Dr. Cross having lived to the ripe age of 91. An interesting program was carried out at the school where Dr. Sanders, Dr. Mabie and Mrs. Griffith gave addresses, and a special choir of Karens rendered sweet music. U Pa Ha, late Inspector of Schools, gave the address of welcome on behalf of the Mission, and after the choir had sung "The Star Spangled Banner," Dr. Cummings pronounced the benediction.

The reception in the evening was unique and much enjoyed by all. Teachers and pupils of the Bwe Karen school had decorated the entire compound and buildings with Chinese lanterns and tiny candles making it a blaze of light. The Judson party sat on the lawn in front of the Mission house and listened to a Karen band whose instruments consisted of bamboo flutes, varying in tone but blending perfectly, and home-made drums of deer skin. This village band had come four days journey over the hills on purpose to meet our American guests, and did their full share in the entertaining, alternating with the brass band of the town school. Representative teachers and preachers had come down from all parts of the hills and, dressed in tribal costumes for the occasion, were all introduced by Mr. Heptonstall as they passed along in turn and shook hands with all the party. One old pastor graduated from the Theological Seminary at

Insein fifty years ago this year and had thus completed fifty years in the ministry. The Karens sang some of their old tribal songs, and being in tribal dress the effect was both weird and picturesque. Speeches were duly exchanged. Dr. Dunlap of Siam testified to the many sturdy characteristics of the Karens, one of which he had specially noticed to be Sunday observance. Said that bands of Karens from Tavoy often go to Siam to buy elephants, that a pastor usually accompanies them and conducts a service every evening and preaches on Sunday, when they take up a collection with the same regularity that they would were they at home. An example to all travellers! Light refreshments were served, after which Dr. Mabie led in prayer and the assembly was dismissed with the Doxology.

On Friday the day was spent mostly at Thandaung, a hill resort 5,000 ft. high and 30 miles distant from Toungoo. This trip was made possible through the kindness of friends in lending their motor cars, especially Miss Perkins, Principal of the Methodist school at Thandaung, who kindly placed the school car at the disposal of Mr. Heptonstall for the time that the party were in Toungoo. It was planned in order to give our visitors a glimpse of the extent of the Karen field on the other side of Thandaung, and that they might form some idea of the difficulties of travel where there are no roads and in many cases not even foot-paths worthy of the name.

At the foot of the mountain, and again part way up, entire villages belonging to the Bwe Karen Mission came out to the road, a distance of three to five miles, to greet the visitors, and, having grouped themselves under bamboo arches of their own make, sang songs of welcome and delivered addresses which were translated into English by Mr. Heptonstall who accompanied the party as informant and guide. Bouquets of wild flowers were presented to the ladies. One village known as Taw-byaygi gave Dr. Mabie a silk "Say," being the tribal dress of Karen mountain men. On arrival at the mountain top, Miss Perkins welcomed all to a hearty breakfast at the Methodist school; after partaking thereof and enjoy-

ing a little rest, they began the homeward journey, turning aside at the foot of the hill to see a small Karen village.

Arriving again, dust covered, at the Bwe compound, lightning changes in clothes had to be made in order to meet the English residents and missionaries at an afternoon reception given by Mrs. Heptonstall, which was a pleasant exchange of greetings on both sides. Dinner in the big tent followed and then good-byes must needs be said and our guests moved on to Mandalay leaving behind them beautiful memories that neither time nor distance can efface.

As an aftermath our visitors may be interested to hear that going to the hills on an evangelistic tour directly after they left, Mr. and Mrs. Heptonstall were asked in two instances to name little girl babies after ladies in the party and as they knew only two it had to be "Lena" and "Mary." In another village on the East side of Thandaung one of the teachers who had been amongst those at the reception of Thursday evening brought his grandchild to Mrs. Heptonstall and asked her to name her after Mrs. Mabie as he already had a son named after Dr. Mabie when he was in Burma twenty-three years ago.

THE CELEBRATIONS IN MANDALAY.

December 20-22, 1913.

The Centennial meetings at Mandalay which were attended by the American and other visitors were preceded by two days' meetings of the Aungbinle Association of Burmese churches which is made up of all the Burmese churches north of Toungoo.

The following is the program as printed before the arrival of the party of visitors.

JUDSON CENTENNIAL,
MANDALAY.

December 20-21-22, 1913.

Mandalay is the second city in size and importance in Burma and is the most distinctively Burmese city that the Judson Party

will visit. Until 1885 it was the seat of government of the Burman kingdom. The king's palace is still intact. The city is also a centre of Baptist Mission work and near it are the sites of the two prisons in which Judson was incarcerated, Aungbinle and Ava. Because of these facts the local committee have arranged a program for the Centennial observances to give as far as possible a view of the city and its people with a few of the typical industries closely connected with their religious life, and to give as well a sight of our mission work and a visit to the prison sites at Aungbinle and Ava.

PROGRAM.

SATURDAY.—The train arrives at eight. Luggage will be taken to the High school while the party proceed by gharry to see Mandalay Hill, The Tablets of the Law, Stone Idol and returning see the Palace.

BREAKFAST at eleven o'clock.

After breakfast we visit the European school and then go to the Arrakan Pagoda and returning visit the stone and wood idol carving, the making of the palm leaf and lacquer Buddhist scriptures as used by the phongyis, native jewel polishers etc.

AT 3 O'CLOCK, on the grounds of the High school the Burman Christians will give a reception to all the visitors.

DINNER AT 6 followed by street evangelistic preaching, a typical method of missionary work both in city and jungle.

SUNDAY, AT 7 A.M., go by gharry or cart or walk to Aungbinle where at eight o'clock will be held a service in the chapel on the site of the old prison. Here there will be in the prison inclosure stocks, etc., such as were used with Judson.

11 A.M. Breakfast.

2 P.M. Service in Judson Memorial Church.

6 P.M. Mass meeting in Judson Memorial Church. Topic "A LOOK AHEAD."

MONDAY, AT 7 O'CLOCK, leave by native "bird-boat" for Sagaing where breakfast will be served at 9:30 after which we go to Ava and hold a service on the Ava prison site.

From there will be taken a pilgrimage walking and by native cart along the road Judson travelled when he was taken on that awful journey from the prison at Ava to Aungbinle. Along the way we will stop at one or two of the Burmese villages and hold a typical jungle preaching service as well as visit the noted Buddhist shrine on the spot where it is alleged that Gautama when in the state of a hen alighted and scratched the ground.

At Amarapoora we visit the silk weavers and at the Mission compound will be given a Burmese reception by the members of the Church there.

From Amarapoora we come by train to Mandalay arriving at 5-30.

The special train bringing the American Judson party and others to make a party of forty in all and a large number of native brethren from lower Burma arrived about 8:30 and through the courtesy of the Traffic Superintendent was backed down the river side track to bring it within a couple of blocks of the High school where all were to be entertained. The ample buildings of the school proper gave sleeping rooms to all American visitors, while the dormitories and class-rooms gave shelter and dining halls for all the Burmese brethren and sisters. The Mandalay "Gospel Tent" was used as a dining room for the American contingent, thus giving delightful fellowship at meal times. On this compound also is the Judson Memorial church

In passing it should be said that for the Burmese visitors the Judson Memorial Burmese church took care of everything, having their own committees, raising all their funds apart entirely from missionary assistance, and took the whole burden of entertainment as well as giving a reception to everybody on Saturday afternoon.

Inasmuch as the train arrived later than at first expected the party were taken by gharry from the train to the school and had breakfast at once. Then the program was followed as printed. Gharries were secured and in the places visited the visitors gained two impressions, the size of the city in length of miles, and the amount of dust that a tropical atmosphere can hold and still retain sufficient to sustain life.

Visits were made in the north to Mandalay Hill where Buddhist devotees have in the past few years spent hundreds of thousands of rupees and are still spending to make this hill a popular shrine where it is alleged that Gaudama stood and prophesied that here would be a great city and here a centre for the propagation of Buddhism. The colossal images of the "Teaching Buddha" and of Gaudama giving the directions and prophecy to his faithful disciple Ananda, now one mass of gilt, surrounded by worshipers, with the evidences of unprecedented lavish expenditure of religious offerings about them, the views of the city with the numerous pagoda "tees" glittering in the morning sun, the sound

of hammers and workmen everywhere about, the unfinished magnificent shrine which later will receive the recently discovered relics of Gaudama, the view down upon the glittering white seven hundred forty-three stone "Tables of the Law" with its central pagoda, gold from foundation to spire, the begging nuns, the devotees' bells, the great glass-front chest for the offerings, all these were destined to give the visitors, especially those from America, suggestions of the present vigour of Buddhism that volumes of missionary literature could not do.

Visits were then made to the great Stone Idol and to the *Kutho Daw*, the "Tables of the Law," and from there to the palace of the late king of Burma. Here a photograph was taken of the party by a man who was about the palace in King Mindoon's time and during the time of King Thibaw was an official, one of whose duties was holding the great white umbrella over the throne and the king during his state audiences in the great Golden Lion Audience Hall. This man also guided the party through the palace. His accounts were most vivid as he gave personal reminiscences of the days of the Burman king. It was pleasant and made it all seem a little more vivid when we knew that we had in Mrs. Pepper of the party one whose father, Dr. Rose, had been received there by the Burman king.

On the way to the noted Arracan Pagoda, *Paya Gyi*, the party visited the European school. Here the various classes were visited and here also were gathered a number of curios formerly in use in the palace during King Thibaw's reign.

It was a fortunate coincidence that the day was Buddhist worship day, and thus at the Arracan Pagoda there were many worshipers and, as they stood in the presence of so many at their devotions; saw the massive solid silver urn to receive the flowers and the tiers and tiers of candles; stood in the presence of the great idol incrustured with the gold put on through the years, and saw a half-dozen attendants at work constantly putting more on as the worshipers gave it over to them; went through the stalls where candles, flowers, streamers, etc., were sold for

the votaries, again were they impressed with the hold of the Buddhist religion upon the Burman population.

The company returned somewhat late for the reception given by the Burman members of the Judson Memorial Church. A typical Burmese decorated mandat had been erected and in it mats and seats arranged. For the entertainment of the visitors an exhibition of Burmese accomplishments was given, consisting of some very fine juggling with the *chin-lon* and coloured glass balls, Burmese boat song, Burmese club drill, all accompanied by music by a Burmese orchestra. At the close an address was given by the chairman of the committee, Saya Ye E, in excellent English, in which he brought the greetings of the Burman Christians to the visitors, told of the debt of Burma to Dr. Judson and how the Burmans appreciated their blessings and pledged the Burmese Christian community to a great forward work for the coming century. Refreshments were then served to all, and each of the visitors presented with a wedding cigarette, such as are used at Burmese weddings, as a souvenir of Mandalay.

After the dinner at about seven all attended an evangelistic service on one of the street corners where a meeting, using the stereopticon, was held. The visitors assisted in this by singing some of the well known hymns. This was much enjoyed by the large native Buddhist audience present. This service was arranged in order to give the visitors an idea of the typical evening work carried on in city and jungle day by day throughout the year, and was therefore a practical illustration of the daily work of the missionary.

Sunday morning, the 21st, some walking across the fields, some by gharries, some by carts and some by automobile, went to Aungbinle for the service on the site of the second prison of Judson. Here the Mission has a chapel built by the generosity of Mr. Canby of Dayton, Ohio, and Mr. Swazey of Minneapolis. The preacher here is also supported by Mr. Canby. The chapel stands on the site of the old prison of the time of Judson, but is not quite so large as that was. The lines of the prison itself

were outlined by a mat walling. Here the preacher had made a pair of "stocks" such as were used at the time of Judson's imprisonment, and had also erected the instrument of torture spoken of by Mr. Gougher in his description of the prison life, the bamboo which was run between the legs of the prisoners after their feet were tied together and their feet then hoisted up until only their shoulders rested on the ground. These were exhibited after the close of the service and coming after the description of prison suffering by Saya Tha Din made most real to all the awful indignities and fearful suffering of Dr. Judson.

The whole service at Aungbinle was most impressive throughout. The hymns sung were those written by the Judsons. The Scripture reading was by Saya Tha Din, and prayer by Saya Po Min of Rangoon. These were both in Burmese. Then Mr. Fickes of the Judson party gave out prizes for excellence in work to the various members of the Sunday School carried on by Mr. Scherling and Maung Po Hla of the Mandalay Boys' High School. A selection was rendered by a male quartet from the High school. This was followed by an address by Mrs. H. G. Safford, who spoke of the life and work of Mrs. Judson with especial reference to the nobility she displayed and the suffering she endured with Dr. Judson in this very village and on the very site where now we were having this meeting. It was most interesting also, when she brought out the fact that she dated her own interest in missions from a sermon preached by her father, a pastor in America, on the life and sufferings of Mrs. Judson. Dr. Goodchild then interpreted the meaning of the occasion, in an address that brought all near to Christ. He said that this was a time when all light thoughts must be laid aside. It was a time for weeping, of serious contemplation, of thoughtful sympathy with our first great missionary. We should gather much from his heroic life, but should not think so much of him as of his Saviour, Jesus Christ. We ought to be humiliated since we have not entered in any such manner as Dr. Judson into the sufferings of Christ. But we should glory also that we are called to a life of similar service. May we reconsecrate ourselves today to this service and make our life

entirely Christ's. Both of these addresses were interpreted into Burmese by Saya L. T. Ah Sou. And when Mr. Jamison, who led in a prayer of consecration, asked all to kneel who desired to do so, the whole audience with one accord knelt in prayer reconsecrating themselves, on this prison site, to God and the service of Christ. Following the prayer in English Saya Tha Din led in prayer in Burmese. The chapel was crowded from pulpit to doors and the prison inclosure packed.

The meeting was about to close when Saya Tha Din asked permission to say a word. He spoke of his life in Mandalay in his boyhood when his family lived near the jail, and of his often hearing the wails of prisoners in their sufferings, of seeing them under guard going about begging their food and such other scenes as made most vivid and realistic the experiences that Dr. Judson must have passed through or witnessed during his imprisonment. This was followed by a strong exhortation by Saya Po Min that all should now, as never before, give themselves to Christ for service, no matter what be the sacrifice or suffering. These words were interpreted into English. They were a revelation of the deep feelings on the part of all throughout the service. The benediction was pronounced by Rev. Wm. Carey. The audience were slow in leaving the scene. The stocks and other implements of torture used in Burmese prisons were viewed, while some boys present were put in them to show their uses. Some of the party went out a quarter of a mile or more to walk back on the road that Judson walked when he was brought from Ava to Aungbinle.

In the afternoon a service was held in Judson Memorial church. Here again only the hymns written by the Judsons were used. The service was as follows. Hymn written by Mrs. E. C. Judson. Scripture, Matt. 16: 13-25, read by Saya Tha Din. Selection by the combined Burmese and English choirs. Prayer by Rev. T. G. Phillips of the English Wesleyan Mission. Hymn written by Rev. A. Judson. Sermon by Rev. H. C. Mabie, D.D., on the theme, "The Crucifixion the Glorification of Christ," and translated into Burmese. Hymn written by Mrs.

Sarah B. Judson. The great auditorium was packed from pulpit to doors and for the first time for years the gallery was occupied. Many of the Burman Buddhists of the neighbourhood came in for the service. The scene at the close was most impressive when some thirty or more preachers and teachers and other Burmese Christian workers came forward at Dr. Mabie's request for a consecration service and with the grip of his hand rededicated themselves to the winning of Burma to Christ and dedicated themselves afresh to Christ Himself. Deep indeed were the feelings when they bowed together in prayer of consecration led by Dr. Mabie. Many of these men also had taken copious notes of Dr. Mabie's address as translated part by part by Saya Ah Sou.

The evening service was again in Judson Memorial church and was a general service. The Wesleyan Mission had closed their services to attend, and the English Baptist church did the same. The combined English and Burmese choirs rendered several selections. The topic of the evening was, "A Look Ahead," and several addresses were given. Inasmuch as the representative of the Wesleyan Mission could not be at Rangoon, Rev. T. G. Phillips, the Superintendent of that Mission, spoke words of greeting and Godspeed. Then were presented in three addresses some of the pressing needs of the upper Burma mission field. Mr. Dudley, of Meiktila, spoke of the need of locating a missionary family and opening a station at Magwe on the Irrawaddy between Myingyan and Prome, the headquarters of a Division and a place where at present no missionary body is working and which is between our Myingyan and Prome Burman fields in a district larger than either Myingyan or Meiktila fields. Mr. Grigg, of Sagaing, spoke of the need of a station to be opened and a missionary family to be stationed at Katha, on the Irrawaddy between his field and that of the Kachin field to the north and the Bhamo field to the north-east, the headquarters of a District, a place where twenty years ago we had selected a site for a station and now in the midst of a growing and populous district unoccupied by anybody except as he can take the long tour from Sagaing

to reach it. Mr. McCurdy spoke of the need of a man with a sufficiently large motor boat to have for his field of operations the whole river from Mandalay to the southern end of the Bhamo field, some three hundred miles, with villages along the river every few miles, shut off from both the Sagaing and Mandalay fields proper by mountains and distance, and where there has never been any regular work, a most accessible district and one to use the full powers of a man constantly. These presentations were made with a view of having the needs of the district before all and also that those from America might see to it that such pressing needs were presented to the home churches on their return so as to dispel the idea that Burma is "so well occupied" that little more remains to be accomplished.

Following this were four addresses with words of encouragement and hope, given by Rev. F. W. Sweet of Minneapolis, Rev. D. L. Jamison, of Albion, N. Y., Saya Tha Din and Saya Po Min. These addresses were translated into Burmese from English and into English from Burmese.

Monday morning the party left in a fleet of eight Burmese boats for Sagaing. [See pages 125 ff.]

After the Ava meetings the party walked along the road that Judson took when he was taken from Ava to Aungbinle. At the ferry of the Myitnge river we were taken across in native boats. From the other side the party took ox carts or walked along the road to Amarapoora, the road on which Judson was taken. A stop was made at the "Shwe Kyet Lyet" pagoda (where it is said that Gaudama, when a chicken, alighted and scratched). The party were quite late in getting to Amarapoora, but the welcome there was no less cordial although the Christians and their friends had waited for two hours or more for the arrival of the guests. Here the local church had erected a mandat and prepared a thoroughly typical Burmese reception with Burmese refreshments throughout. The pastor, Saya Kyaw Nya, had invited the prominent men who responded most heartily and gave a cordial welcome to the visitors from far away. An excellent pro-

gram had been arranged consisting of an address of welcome from the Myook, the highest government official of the town, who himself also is a prince of the late royal house of Burma; an address on Judson and his work by the Thugyi of the town, a Buddhist, who had read carefully the life of Dr. Judson and was fulsome in his praise of such a character. In one corner of the mandat was set up a silk weaving loom and a Burman was at work showing the industry for which Amarapoora has been most noted for years. Dr. Mabie voiced the thoughts of all present in words of thanks and appreciation for the most cordial welcome. This reception also was planned and carried out without even a suggestion by the missionaries. All was in Burmese, and to make it more real the pastor and two or three of the thugyis were dressed in the old official court dress of high officers of the king of Burma. The party took the train for Mandalay at 4:45.

At the closing dinner in Mandalay all felt that they had had three very busy days that would long linger in memory. Some of these feelings were voiced by the members of the party in after-dinner speeches. Words of thanks and appreciation and encouragement were spoken by both Dr. and Mrs. Dunlap of Siam, Dr. Mabie, Mr. Jamison, and Mr. McCurdy of Mandalay.

Three of the party went on board the Irrawaddy steamer for Prome and Rangoon that Monday night. Another group left Tuesday morning at seven for Meiktila and the dedication of the new school there. Others were off on the noon train for Maymyo for Christmas, and others at the same time for Rangoon direct. Another party with Mr. Geis left on the two o'clock train for Bhamo and the Kachin Association.

The days following small groups of visitors who did not keep up with the main party and other missionaries visited the scenes of the sufferings of Judson and the great shrines of Buddhism with which Mandalay is replete. Some of these were permitted to see and hold the recently found relics of Gaudama now at the Arracan pagoda.

THE CELEBRATIONS IN SAGAING AND AVA.

December 22.

On Monday morning a happy and congenial company breakfasted at the Sagaing Mission house, the home of Rev. E. and Mrs. Grigg, where forty-two sat down at the four long tables in the house and on the veranda. The company included members of the Judson party, missionaries, and representative citizens of Sagaing.

After breakfast a flotilla of sampans conveyed the visiting guests and many others across the Irrawaddy River to the Ava shore. Passing through one of the several gateways in the old city wall they came into full view of the only remaining palace. Seated under the shade of the trees all listened intently to Mr. Grigg's brief recital of some of the experiences of Dr. and Mrs. Judson at this place, of their sanguine expectations consequent upon the friendliness of the king and queen; of the interest shown in the Christian religion by many in the Golden City; of the gathering war clouds, of the never to be forgotten June 8, 1824, when the spotted faced executioner and ten other Burmans entered Dr. Judson's home without warning, threw the man of God to the floor, bound him so tightly with the torture cord that respiration was scarcely possible and dragged him off to the Death Prison, where he languished for eleven months.

As the story of cruelty unfolded, the intervening years rolled away like a cloud of mist; the past stood out distinctly and in the solemnity of a vivid realization of those sufferings borne so heroically for Christ's sake, all rose and traversed the short remaining distance to the site of the prison, and gathered within the temporary bamboo structure which covered the site of the old prison.

The following program had been printed for use at this service, together with an appeal for a suitable memorial estimated to cost Rs. 3,200:—

ORDER OF SERVICE,

held in temporary bamboo structure, (on the site of the "Death-prison" where Dr. Judson was imprisoned for eleven months

from June 8, 1824), the size of the old prison, namely 30x40 feet in area, 6 feet high at sides and 12 feet high in centre. A magnificent tamarind tree 20 feet in circumference with wide spreading branches, said to be over 500 years old, is within the enclosure surrounding the prison site. The only remaining building of the City of Ava, the leaning masonry watch-tower about 80 feet in height, which adjoined the palace, is within 5 minutes walk.

HYMN, "How firm a foundation."

PRAYER, Rev. Dr. Mabie.

ADDRESS, Then and Now, Rev. E. Grigg.

ADDRESS, Dr. Sanders, New York.

ADDRESS, Dr. Goodchild, New York.

PRAYER, Rev. Po Ka.

DOXOLOGY.

BENEDICTION.

When Mr. Grigg held up the deed of the land by which on August 28, 1913, the Government of India conveyed to the A. B. F. M. Society, "for the purpose of the erection of a memorial to the late Dr. Judson," the 1.25 acres of land including and surrounding the site of the Ava prison, and read the letter from the Commissioner expressive of his appreciation of Dr. Judson and his pleasure because the site is now and for all time the possession of our Society, the gift and letter were accepted with hearty applause.

Dr. Sanders' address, inspired by the occasion, was in substance as follows:—

As I walked along the *via dolorosa* to this hallowed spot, I asked myself, "Am I really a Christian?" The name Christian, as used by the masses so lightly and flippantly, is vastly different in its signification from that which it conveyed to Dr. Judson and to apostolic Christians. Christianity is to multitudes of professing disciples but a travesty and caricature of what it is essentially. Only what costs, counts. What does our religion cost us? We give of our superfluity, of the fragments of our time, of our jaded powers, of our casual thoughts, to the cause of Christ. We speak of *clinging* to the cross, whereas our Lord declared that only he who took up his cross and followed him could be his disciple. How

opposite the meaning, to be carried by the cross, and to carry the cross! Some there are who speak of their participation in prayer meeting as bearing the cross! Awful, preposterous, shameful! What artificiality in place of reality! While I profoundly believe that Christ atoned for our sins by his death on the cross, I am strongly convinced that for Christians as well as for our Lord there are both the sacrificial and the ministerial aspects. The latter is the expression of the former. Dr. Judson's sufferings were the exemplification of the true spirit of the cross. Paul wrote of the fellowship of Christ's sufferings, and of filling up that which is lacking of the affliction of Christ for his body's sake, which is the church. The Apostles rejoiced that they were worthy to suffer for the name of Christ. Let us cease to speak of the meagre results of our work, of the slow progress of the Kingdom, of the paucity of the harvest. We sow sparingly and we reap sparingly. When we are really in travail for the souls of men, willing to be branded all over with the marks of shame for his dear Name; when our investments of time, thought, talents, money, and prayers and men are worthy of his Kingdom and commensurate with our resources, we shall share in a glorious harvest and be aflame with joy and thanksgiving. The blood of the martyrs is the seed of the church. Without the shedding of blood there is no remission. Every liberty and all true blessing comes to us as the price of blood, and all great results must be the outcome of ministry and sacrifice.

At the close of his address Dr. Sanders said, "I desire to have the honour of erecting the memorial to Dr. Judson outlined in this folder, at a cost of Rs. 3,200." This generous offer came as a great surprise to all and was gladly accepted.

Mrs. Goodchild spoke as follows:—

I feel myself unworthy, and yet I am honoured in being asked to say a word of tribute to that wonderful woman, Ann Hasseltine, whose devotion has consecrated this ground whereon we are standing.

A few days ago, by her grave at Amherst, the strongest of us could not keep back the tears at the memory of her lonely death when the "white teacher" was so long in coming back that her tired spirit could not wait. But today we have only a song of triumph, for here a crown was won, here a frail woman conquered the powers of darkness, here a daily miracle of human love brought tears to the eyes of cruel jailors and scarcely less cruel nobles. It was no ordinary affection that Ann Hasseltine gave to her husband. Faint prophecies of the unknown trials before her were not lacking when she refused the advice of her New England friends and chose the perilous adventure, and through all the long years of privation and isolation, of discomfort and sickness, of wanderings and homelessness, her bright courage never failed. She, at least, had unwavering confidence in the labours of her bold pioneer. Then when he was snatched away from her and thrown into this cruel prison, she dried her frightened tears and set all her resourceful wits at work to succor and save him.

We can see her today coming along that road, her lovely curls brushed back into the smooth coil of the Burman woman, and wearing the gay native costume given her by the Governor's wife that she might be less conspicuous on the streets than in her foreign clothes. Surely the God who shut the lion's mouth turned aside also the insults and injury of those savage soldiers as she passed, and the One who guarded the faithful three in the fiery furnace, spread the wings of His love to protect her from the burning torrid sun. So she spent long hours at the Governor's house, winning favour for the suffering prisoner with her quick wit and her graphic pictures of American life, her heart the while in the dark prison. So she visited the prison day after day, at a time when if ever in her life a woman may be pardoned some self-indulgence. But she came bringing food and clothes, and obtained the poor privilege of erecting a little bamboo shed out in the enclosure, where the dear man could be a little less wretched, and even attempting once the pleasantries of a mince pie, over which pathetic imitation of festivity Judson shed tears and could not eat the dainty.

Then her visits ceased and for a while each went through the valley of the shadow of death alone. But only three brief weeks she allowed herself, and then feebly returned, bringing the infant, Maria, who had come after ten years to take the place of little Roger Williams. Judson crawled over there to the door to look on the helpless baby and the fragile wife whom he was so powerless to protect. Hers was indeed an exceptional love.

Nor was Judson's love for her a common thing. There are two sorts of love a man may give a woman. He may save her from every burden and hide from her every sorrow, and clear her path of every stone, so that her life is a pleasant holiday; or he may share with her his cherished plans, and divide with her his burdens and let her walk by him in the rough path of every day; and that is the noblest love which every high-souled woman craves. Judson did not undervalue the fearful cost of the mission on which he took his young wife. He knew the anguish of her soul by the depth of his own pain. But he knew also that she would not whimper nor reproach him, nor fly off to America for safety. In each dark hour her conscious presence cheered and stimulated him, and he was so proud of her queenly dignity, and the sublimity of her Christian faith, that he could almost thank God for the trials which had made a character, so intrinsically noble, shine with peculiar brightness.

But great as was their mutual love, it must have failed in the fierce fire of persecution if it had not been sustained by the supreme love for Jesus Christ. For His sake she came to Burma; for His sake she bore the toil and pain of those stormy years; for His sake she foredoomed her children to brief feeble life; for His sake she died. Yet, there is not a woman here who could not imitate her devotion. "She did what she could" for Christ in Burma, and if the Gospel brought here at such tremendous cost is ever to save your beautiful land, each one of you must help to carry it. Not alone the preachers and Bible women, but each man and woman, each boy and girl. Tell the story of Jesus to the woman who lives next door, to the man who works by your side, to the boy who plays

ball with you, to the girl who walks with you to school. In China we heard of a poor beggar woman who somewhere happened on a street chapel and heard the story of Jesus' love and death. When she went back to her own province she repeated the story as she begged from door to door, and after some years when our missionaries visited the place, they found that many people already knew about Jesus from the beggar woman's lips. Could we do as much as that for our Lord? Do not delay, begin now, today, and each day keep telling the wonderful story, and then you too, as well as Ann Hasseltine, will have stars in your crown to lay at Jesus' feet.

A summary of the foregoing addresses was translated into Burmese by Saya L. T. Ah Sou of Moulmein.

After prayer by Saya Po Ka of Pyinmana, and the singing of the Doxology, Rev. Dr. Dunlap pronounced the benediction, and the assembly walked along the road to the ferry, the self same road over which Judson, weakened by fever, walked bareheaded and with bleeding feet, to undergo a further term of imprisonment at Aungbinle. Arriving at the ferry the narrow river was crossed in sampans and the party proceeded, some in ox-carts and others on foot, four or five miles to Amarapoora, about one-half the distance to the site of the Aungbinle prison.

The memories of that meeting at Ava and of the journey over the road consecrated by the sufferings of that noble prisoner of Christ will abide with many until they enter the City of God and there meet with Dr. and Mrs. Judson and with their Saviour and ours.

Besides the memorial on the site of the prison, the cost of which has been undertaken by Dr. Sanders, money for the support of a preacher for five years in the Ava district and for a house for the preacher to live in was solicited. The support of the preacher has since been guaranteed and it is expected that the amount necessary will soon be contributed to build a house at Taddu, where land is being acquired, the most important village in Ava district three miles from the Memorial, and from which a hundred villages can be readily reached.

THE CELEBRATIONS IN MEIKTILA.

December 23.

The departure of several members of the party from Mandalay to Meiktila has been noted. The printed program used at the dedication is as follows:—

DEDICATION SERVICE
OF THE
BAPTIST CHAPEL, MEIKTILA.
Tuesday, December 23, 1913, 5 p. m.

PROGRAM.

- I. Hymn, "O God our Help in Ages Past."
- II. Psalm 148 and Prayer, Saya Htiike Gale.
- III. History of the Meiktila Mission and Church, Saya Po Lu, in Burmese.
Rev. H. E. Dudley, in English.
- IV. Three minute greetings as follows, translated by Saya Lay Maung.
 - (a). From the Burmese Churches, U Tha Din.
 - (b). From China, Rev. Jams V. Latimer.
 - (c). From local English Church, Rev. Mr. Park.
 - (d). From America, Rev. W. A. Hill.
- V. Hymn, "The Church's One Foundation."
- VI. Dedicatory Sermon, Rev. F. W. Sweet, translated by Saya Lay Maung.
- VII. Responsive Reading, The Church's Pledge.
- VIII. Dedicatory Prayer, Rev. J. B. Briggs.
- IX. Hymn, "How Firm a Foundation."
- X. Benediction.

NOTE.—The building of this chapel and school was made possible at so early a date as this by a timely gift from Mr. F. P. Beaver, Dayton, Ohio. U. S. A.

THE CELEBRATIONS IN BHAMO.

December 24-29.

Dr. and Mrs. Goodchild, Messrs. Jamison and Fickes, Mrs. Moody and Miss Robinson landed in Bhamo about ten o'clock at night, December 24, having been brought all the way up from Katha in one day by special orders

of the agent of the Irrawaddy Flotilla Co. They were met by Mr. Ingram and Mr. Spring and before midnight were all in comfortable beds in the Mission houses. Christmas morning the party went out driving about town sight-seeing, and obtained the special favour of being escorted through the local jail by the Civil Surgeon himself, who took a great deal of pains to explain the administration of our Burma jails.

At noon twenty persons sat down to Christmas dinner prepared and served by Mrs. Ingram. The afternoon was also spent in sight-seeing. In the evening the whole party attended a concert in Mr. Spring's school. The program was partly in English and partly in Burmese, so the visitors were able to enjoy all of it. After the concert the missionaries and visitors adjourned to Mrs. Spring's drawing-room where there was a little private Christmas tree prepared by the missionaries for the visitors and for one another. Every visitor received from the tree a gift that was characteristic of Burma and that would serve as a memorial of their visit to Bhamo. Every missionary also received a gift which might deepen the impression of the occasion.

Friday morning, December 26, the Kachin Hills Convention opened at seven o'clock on the Kachin Mission compound. This was a sight never to be forgotten. The enrollment was 821, and the Kachins came in from every direction in companies varying from three to thirty, and as there were not sufficient houses for all to sleep in, each company erected its own sleeping quarters from bamboos and thatch provided by the missionary in charge. Most of these sleeping apartments were constructed on Christmas Day, so that all were ready to listen and welcome the American visitors. Each of the visitors had to speak and the people were greatly delighted to see so many of our friends. In the afternoon three candidates were baptized in the lake beside the compound. In the evening all the visitors and missionaries attended a concert given by Kachins from the Bhamo, Myitkyina, and Namkham districts.

Early Saturday morning the visitors left, but the Kachins remained for two more days of meetings.

Sunday Dr. and Mrs. Mabie were in Bhamo and the people just hung on the good man's words as he spoke to them of "Salvation." The most touching events of these days together were perhaps those times when the native brethren referred to their "father," Dr. Roberts. One speaker was completely unnerved when he referred to him, and tears flowed from several eyes. At another time the native brethren introduced into the meetings the question of sending a present to Dr. Roberts, and it could not be ruled out of order because all felt that Dr. Roberts was not so much the missionary to Bhamo Kachins as he was to all Kachins, having passed through peculiar experiences, and having been so much longer in the work than had any other man. At another time it was voted by the Convention that they send Dr. Roberts the greetings of the whole assembled body.

During the time which elapsed between the arrival of the first party and the departure of Dr. and Mrs. Mabie, twelve Kachin candidates were baptized.

THE CELEBRATIONS IN THARRAWADDY AND THONZE.

December 23 and following days.

Dr. and Mrs. Downie of Nellore were the first guests to stop at Tharrawaddy, arriving December 23. They spent twenty-four hours here on their return from Bassein, and visited the High school at its opening exercises when Dr. Downie made a short address. On the afternoon of the 24th, Mrs. Phillips and Miss Ruth Richardson (Mrs. Marshall's Vassar classmate) came to spend Christmas. On that morning Mrs. Marshall took them to Thonze where they saw the exercises of the school there, the tree, and the distribution of presents. They were met in the afternoon by Messrs. Hill and Briggs whom Mr. Latta had met at the train there, and all visited Mrs. Ingalls'

grave and then in the late afternoon drove by gharries to Tharrawaddy, where they were in time to look about the compound before dark. The regular Christmas concert took place in the evening, each of the guests being introduced, and responding with short, interesting remarks. After the concert the tree, loaded with the contents of boxes sent by kind friends from home, was stripped of its gifts. In the meantime a few boys had slipped out, and when the guests came out from the chapel the whole compound was seen transformed into a fairy land by hundreds of paper lanterns. After dinner at the Ladies' House the guests went to their special railway carriage, which was picked up by the night train for Henzada.

On the afternoon of the 27th, Dr. and Mrs. Dunlap of Siam came to spend Sunday at Tharrawaddy. Dr. Dunlap preached at the Karen church in the forenoon and in the afternoon called on the Burman Mission at Thonze and paid his respects to his old acquaintance, Mrs. Ingalls, by visiting her grave there. They left on Monday, and by the same train Mr. Marshall and Mr. Latta went down the line to meet the party of visitors who were returning from Bhamo. Two suitcases well packed with eatables by Mrs. Latta provided a generous tiffin for the guests before the train arrived at Thonze. This party consisted of Dr. and Mrs. Goodchild, Mrs. Scribner, Mrs. Moody, Miss Robinson and Mr. Fickes. On arriving at Thonze private gharries provided by Burman friends took them to the house of the daughter of the first convert on this field, where a brief call was made and lacquer boxes and Burmese gongs were presented to the guests. From there Mrs. Ingalls' grave was visited, a call made at the mission house and the school, where Mrs. Goodchild gave the children a delightful talk. Then by gharries the party proceeded to Tharrawaddy, where they found the school boys having the preliminary heats for their annual New Year's Sports. In the evening the concert was repeated with short addresses by the visitors. The compound was again lighted up by the school boys.

After dinner, also enjoyed at the Ladies' House, the guests went to the station where their special carriage was waiting to take them on to Henzada.

THE CELEBRATIONS IN HENZADA.

December 26 and following days.

After the celebrations at Mandalay, owing to the proposed early sailing from Burma of many of the party, and the desire to visit as many mission stations as practicable, the party divided into several groups to spend Christmas with friends at stations of their choice. The Burma Railways were most accommodating in despatching the carriages which had constituted the special train to Mandalay separately to such stations as were desired. A group of six visitors under the guidance of the Rev. G. J. Geis of Myitkyina went on to Bhamo in one carriage, a group of five returned direct to Rangoon, a group of five in charge of the Rev. J. V. Latimer went to Meiktila for the dedication of a school building, and a group of eight under charge of the Rev. J. E. Cummings, D. D., went to Maymyo, while a group of four took the Irrawaddy express steamer direct from Mandalay to Henzada where the groups were again to converge in two parties for further progress to Bassein.

The first party converged at Henzada on Friday morning. Arriving at Tharrawaw Shore on time, the worst fog of the season hung so thick over the river that one could not see a boat's length ahead, and the ferry steamer had not put in an appearance. Knowing that there was little prospect of such a fog lifting before ten o'clock, the party embarked in a sampan and trusted to local knowledge of the river and bearings to make the passage. It was travelling by faith rather than by sight. In the first ten minutes the sampan-walla's right arm had out-rowed his left and swung the sampan right around until the voices on the landing stage which had just been left were heard dead ahead instead of behind us. Dr. Cummings then took the helm and keeping the glimmer of the sun, whose disc could not be seen for the density of the fog, over his right shoulder, and the sound of voices on the landing stage behind him, managed to make land ahead, believed to be an island and confirmed by some

one on shore coming down to draw water. Then the question was whether we were below or above the cross channel, for if below, a hard pull against the current would be necessary to make the cross channel between the islands. Fortunately by hugging the shore on the left, the passage was made through the impenetrable mist straight to Shwe Pyaung Byaung Pagoda an hour and a half before the steamer got across.

The morning was given to the visitation of schools, the bazar, the civil hospital, and observance of some of the recent marked erosions of the river bank. Great appreciation was expressed of the modern equipment found at the hospital and of the manifest excellent work, medical, surgical and microscopic, of its up-to-date Civil Surgeon, Dr. McCarthy, who took the party through the buildings.

After breakfast together at the home of Rev. A. C. Phelps, several of the interesting hpoongyi kyaungs were visited in the late afternoon. About five o'clock the mail steamer arrived bringing four more visitors who had made the trip down the river from Mandalay, and interest culminated in the public reception held in the Burman chapel at 6-30 p.m., with the program: (1) Prayer, Saya Yan Bye; (2) Choir, Children's Welcome; (3) Introductory Remarks, Dr. Cummings; (4) Chairman's address, Mr. W. C. Wilkinson, Deputy Commissioner; (5) Address on behalf of the Burman Christian Community, U Tha Nyo, A. T. M.; (6) Address on behalf of the Karen Christian Community, Maung Po Myat; (7) Teachers' Choir; (8) Responses by visitors, Dr. Sanders, Miss Richardson, and Rev. B. C. Case; (9) God Save the King.

In his remarks Dr. Cummings mentioned that the occasion served the double purpose of being a welcome to the visitors from America and a welcome to his successor, Rev. B. C. Case, who is to relieve him when he takes furlough in March. Noting the friendly relations sustained by him for more than a quarter of a century with Government officers at Henzada, he introduced as chairman of

the meeting, Mr. Wilkinson, Deputy Commissioner, who had kindly consented to preside, and with whom on the platform were seated the visitors from America and others who were to participate in the program. The Burman chapel was crowded and faces were peering in at all the doors and windows.

In his address Mr. Wilkinson stated that he was descended from missionary stock, his grandfather having been a pioneer missionary in the Punjab near the Nepal border and a contemporary of Judson. Referring to the early hostile attitude taken by the East India Company against missionaries in India, he affirmed that that day had long since passed, and any one would now be a lunatic who opposed the sending of missionaries to India as subversive of the British Government; that they were now recognised to have accomplished great good along many lines, educational and otherwise, which good work Government gladly recognised. The sphere of influence of missions extended far beyond any results that could be tabulated in actual communicants; it permeated with uplifting and civilizing power the rising generation of educated men; education without religion was not desirable, and education under Christian influences was most potent for good, and in time might be expected to lead to great and sweeping changes. This was interpreted into Burmese by Dr. Cummings.

U Tha Nyo, A. T. M., treasury officer, then addressed the meeting in English, extending a welcome on behalf of the Burman Christian community, of which he is a member, and making his own interpretation into Burmese.

Maung Po Myat, headmaster of the Karen school, extended a welcome on behalf of the Karen Christian community in which he set forth their achievements along the line of self-support and the sending of their own missionaries to the Kachin Hills and far away Kengtung, where they maintain five preachers. Response was then made by Dr. Sanders of New York who stated the principle, that following the example of the early church in which the disciples became the apostles, every convert should first

become a disciple, a learner of the doctrine, and then a herald of the message he had received to his fellow men. He congratulated the Christians at Henzada on the measure of the self-help and self-propagation attained and emphasized this as the true method which should be adopted widely by the Christian church in Burma to reach the vast unoccupied tracts in the Irrawaddy valley which he had passed through and found no missionary on his way down the river.

Miss Richardson of Brooklyn traced her early interest in missions when yet a small child to a Sunday School teacher who thrilled her class by reading to them the Life of Dr. Judson. She stated that her grandfather and mother had met Dr. Judson during his one furlough in America and that the family still cherished as a precious heir-loom the wedding cards of Dr. Judson and Miss Emily Chubbuck, tied together with a bit of white ribbon, which was the form of announcement of that early day. The early dream of Miss Richardson that she might some day visit the scenes of Dr. Judson's thrilling life had now been realized and had far exceeded her anticipations.

Rev. B. C. Case, said that though youngest on the missionary staff in Burma, he cherished the hope of accomplishing one or two things for Burma, and asked the prayers of visitors that when the great burden of this mission fell upon his shoulders and he was left alone with the work, he might be sustained by the power invisible that had sustained Judson and his successors.

After summing up some of the impressions of the meeting by the chairman, the meeting closed with hearty singing of "God Save the King."

On Saturday morning the party left by train for Bassein.

The second party of visitors to come to Henzada consisted of Dr. and Mrs. Frank M. Goodchild of New York, Rev. D. L. Jamison of Albion, N. Y., Mrs. Phillips of Salem, Mass., Miss Robinson of Rochester, N. Y., Mrs. Moody of Milwaukee, Mr. Fickes, from Sioux Falls, S.

Dakota, and Mrs. Scribner of Chicago. The party arrived on the morning train on Tuesday, the 30th, having come from Tharrawaddy. They visited a large vernacular mission school situated near the bazar, and had a brief peep at the bazar and hospital. At four in the afternoon a dinner was served by Police Inspector Maung Aung Zan Myat, where the visitors were initiated into the mysteries of many kinds of curry and native preparations. At six p.m., the Karen Christmas festival was held in the Thomas Memorial Karen Chapel where between five and six hundred were in attendance. The room was a blaze of light from lanterns of various sizes and colours and the two heavily laden Christmas trees had dozens of tiny candles sending out their beams. Mrs. Moody, who distributed the gifts, is a member of a Milwaukee church which for fifteen years has been sending out a generous Christmas box to the Karen Mission school in Henzada. The celebration which ordinarily occurs on December 25, was delayed until December 29 in order to have Mrs. Moody present. Thursday morning was spent in visiting the Buddhist library and monasteries, and the Karen and Burmese Mission schools. The party left on the 1:40 train for Bassein, in special cars furnished for the trip.

It was a pleasure for the visitors to meet in Henzada the grandson and daughter of the first Christian preacher in this town, U Ein. This man, years ago, was crossing the Irrawaddy just above Henzada in the same boat with the pioneer missionary and was one of a number who, displeased at his preaching, pelted Dr. Judson with corn cobs. The seed which apparently fell on barren ground afterwards sprang up, and the third generation are proving worthy of this faithful ancestor.

The exercises at the Karen School were as follows:—

SONG, The Sky Grew Bright,.....	SCHOOL.
PRAYER,.....	THARA MAW PO, PASTOR.
KINDERGARTEN, Recitation, Welcome,.....	ALL.
„ Song, Just a Tiny Baby,.....	ALL.
„ Recitation, The Christ Child Asleep,.....	ALL.
„ Song, Sleep Little Baby,.....	ALL.
„ Recitation, GRACE SHWE PAW AND KATE REE	
„ Po MYAT.	
„ Song, On Christmas Day,.....	ALL.

lived with him at Amherst. He had become a slave for debt previously: his zeal and success as an evangelist were remarkable and he is called the "Karen Apostle."

The last wave in the tide of visitors is the Revd. Dr. H. C. Mabie and his wife who arrived on Saturday, January 3. Dr. Mabie was for many years the secretary of the A. B. M. Union at Boston and twenty-three years ago visited the mission field in that capacity.

The visit to Bassein was particularly appropriate, for not only was Dr. Mabie delegated to represent the Society, but Mrs. Mabie's sister, Mrs. Beecher, was one of the first missionary ladies connected with the mission in Bassein.

A meeting for their reception was held on Saturday night at which both spoke. It resolved itself into a kind of family gathering, for not only did the distinguished visitors give some reminiscences of Mr. and Mrs. Beecher, but there in the meeting, at this late day were those who had sat at the feet of those first missionaries. They were asked to stand. About a dozen stood, including four old ladies, one the mother of Thara Po Mya, who was so efficiently translating Dr. Mabie's remarks; another whose grandchild taught at the Karen High school this year, the third generation! These had all sat in those far away days at the feet of Mrs. Beecher: the others were men, and veterans they were! Beecher died at Plymouth, in England, on his way home to America, in 1866. He had arrived at Sandoway in December, 1847, accompanying Judson on his return from furlough.

Although Ko Tha Byu was baptized in 1828, and thousands of Karens were baptized in the Bassein district in the interval, American missionaries were not allowed to settle in the district until 1852, and those to be baptized had either to journey to Arrakan to British territory or be baptised by a Karen minister. Some individual officers under the old Burmese king would have welcomed the missionaries, but dared not face the consequences of reports forwarded to Ava.

The Karen mission in the Bassein district is specially noted in the world of missions for its achievement in the

line of self-support. Abbott the founder of the mission, Beecher, who comes next, and their successors have all been believers in the system.

An interesting group in Dr. Mabie's meeting on Saturday night was the group of persons sitting in front, every one of whom is supported by his own church. A fine body of men they are, these pastors. One, Thara Gon of Kozu, clean-shaven and portly, went forward to express their appreciation of Dr. Mabie's visit; another, tall, with flowing beard and, strange as it may seem, something approaching a Roman nose, went forward and did likewise. These are representatives of some one hundred and thirty in the district, men reliable and independent, receiving not a pie from the mission. Of what value must these men be to Government—leaders of 20,000, few of whom, if any, are found behind the bars of the district jail housing at present some 1,500 prisoners.

Not counting the Pwo Karens and Burmans, those who welcomed Dr. Mabie on Saturday represented 14,000 communicants of a Christian community of 20,000; gathered in 140 churches led by 130 pastors—wholly self-supporting. Taking the report of 1911, they contributed in money and kind the handsome sum of Rs. 75,000. Much of this was contributed in rice. The pastors received over 10,500 rupees.

Towards the village schools they contributed 15,600 rupees. At Bassein the High school belongs not to the mission as such, although in charge of the missionary, but to the Karen community and is governed by a board of trustees, the missionary presiding. In this school, at the beginning of the session, there were from the lowest to the highest standards over 700 pupils, about one-third of these being girls, and some 500 of the whole being boarders. It is lighted by electricity, and the food cooked by steam. Towards this they contributed some Rs. 10,000 and just under 5,000 baskets of rice. The community also possesses two saw mills and a rice mill, any profits from which go to the High school. The whole district is in charge of one missionary, at present under the experi-

enced leadership of Dr. Nichols who is in the "apostolical succession" to Abbott and Beecher in his ideas of self-support. He came in 1879, and to him much of the above is due.

The following is the Program of the Concerts as rendered before the visitors:—

PROGRAM.

PART I.

1. BAND, "Haverhill,".....J. ORD HUME
2. PIANO DUET, "Carmena,".....MANNEY.
MISS NICHOLS AND NAW LYDIA.
3. CHORUS, "Gloria,".....FARMER.
SGAW KAREN CHOIR.
4. CHORUS, "Over the Meadows Fair,".....GEIBEL.
PWO KAREN CHOIR.
5. ANTHEM, "O Come, let us Sing,".....PARKS.
BURMAN CHOIR.
6. CHILDRENS' SONG.
7. MALE QUARTET, "O Peaceful Night,".....GERMAN.
8. CHORUS, "Come, Gentle Spring,".....HAYDEN.

PART II.

1. BAND, "The Sentinel,".....HALL.
2. PIANO DUET, "The Beetles' Dance,".....HOLST.
MISS NICHOLS AND NAW LYDIA.
3. CHORUS, "The Processional,".....MARSHALL
SGAW KAREN CHOIR.
4. CHORUS, "The Holiday,".....VEAZIE.
PWO KAREN CHOIR.
5. ANTHEM, "I will Magnify Thee,".....LORENZ.
BURMAN CHOIR.
6. QUARTET, "Hark, My Soul,".....PERKINS.
THA GYAW, NAW CHARLI, AUNG DWE AND MG. GYI.
7. GLEE, "The Summer Fancies,".....INGALLS.
8. BAND, "Albanian,".....HALL.

GOD SAVE THE KING.

APPRECIATIONS.

The Rt. Rev. R. S. Fyffe, Bishop of Rangoon, Church of England, sent the following letter to the local committee, explaining his inability to be present at the Centennial meetings:—

BISHOPS COURT,
RANGOON,
BURMA.

December 4th, 1913.

Dear Dr. Armstrong,

I am very sorry I was out when you called here with your kind invitation to the Judson Celebrations. I have to leave Rangoon by boat on December 10th. If the boat starts in the early morning I am sorry to say I shall be unable to come, though I would gladly have taken my part in honouring the memory of one whom no one would place second to any among the missionaries of Burma. If the boat leaves later I shall certainly be present on Wednesday morning. If not, Rev. W. C. B. Purser will represent me either at that meeting or the other to which you invite me.

With cordial good wishes for the success of the Celebrations.

I am,
Yours very sincerely,
(Sd.) R. S. RANGOON.

The following is an epitome of what the Rev. W. C. B. Purser, representing the Anglican Bishop of Rangoon, whose absence is explained above, would have said had time permitted at the morning session of December 10. In his unavoidable absence the following morning, this epitome was read by Mr. Phinney, the sentiments being greeted with hearty applause:—

The Bishop of Rangoon very much regrets that owing to absence on duty he is unable to take part in your rejoicing today; he has asked me to take his place this morning as the official representative of the Anglican Missions in Burma.

I think I may say, on behalf of my colleagues, that we rejoice at being asked to take part in your festivities at this time. It is a simple Christian duty to rejoice with them that do rejoice. The idea of envying the American Baptists their success or of grudging them the fruits of their labours seems to me to be abhorrent, and subversive of the foundations of our common faith.

I take it that the object of your rejoicing at the present time is two-fold: First of all, the contemplation of a century of work faithfully and successfully accomplished. In this regard I say, as one Christian to another, Thank God for all that the A. B. M. has done for Burma in the past, and may the second century of its existence meet with even greater success than the first!

The second object of your festivities is, I think, the commemoration of a great and good man, Adoniram Judson, saint, missionary, scholar. Here again I rejoice that American Baptists have called in their fellow Christians of other denominations to rejoice with them in the contemplation of the labours and sufferings of their devoted worker.

If we leave out of account all living men, I think most people who know Burma would say that the two greatest missionaries who have worked in this field are the Roman Catholic Bishop Bigandet, and the American Baptist Doctor Judson. It would be an invidious and a thankless task to compare the character of these two men, or to calculate which of the two had left the most profound impression upon the people of Burma. My object in mentioning in juxtaposition the names of these two men—so different in creed and practice—is to point out that they are both now the object of universal veneration, and Christians of all shades of opinion vie to do them honour.

Is there not cause for profound thankfulness and for deep hope in this thought? I would venture to reproduce words which I myself made use of when I preached in our Cathedral on July 13th, the anniversary of Judson's landing in Burma: "There is a sense in which men like Judson stand outside and above the limitations of the particular denomination to which they belong. They become the inspiration, and, in a sense, the property of the

universal church, and to speak of a time when the divisions between Christians shall have ceased forever to exist."

May this commemoration of the centenary of Dr. Judson's landing in Burma inspire us all with greater zeal and love, and hasten the time when by the devoted labours of a united Christendom the earth shall be full of the knowledge of God as the waters cover the sea.

Dr. MacArthur sent this appreciative word to "*Good Cheer*," the paper issued weekly by Immanuel Baptist Church, in Rangoon, December 13, 1913:

A WORD IN REVIEW.

The Judson Centennial anniversary was an occasion of unique interest. This is true regarding the numbers present representing America, Great Britain and many parts of India, China and Japan; it is true also because of the high character of the exercises, and especially the deep religious interest which marked every service; nothing could surpass the courtesy of all the missionaries, all the professors, and all the officials in Rangoon and in other parts of Burma. We shall never forget the courtesies of which we were all the recipients. The entire community of British and American residents in Rangoon were deeply interested in all parts of the many services. Due honour was done to the memory of the great Judson. We have all learned, as never before, to appreciate his great services as teacher, scholar, translator, hero and martyr.

Our American friends will go home carrying with them new impressions, experiences and inspirations. They will thrill many audiences in America by the narration of

their experiences and emotions during the progress of these great meetings. It is certain that more intelligent and fervent prayers will be offered than ever in the past. It is not too much to hope that a great revival may soon come in all our mission stations. For this result may we all labour and pray.

ROBERT STUART MACARTHUR.

The following letter of acknowledgement appeared in the "*Rangoon Gazette*" of January 15, 1914:—

TO THE EDITOR, "RANGOON GAZETTE."

SIR,—Early in December a company of men and women from America came to Burma to join in the Centennial celebration of Adoniram Judson's landing here to do missionary work. We have spent a month visiting not only the places made sacred by Judson's toils and trials, but also many other places where the American Baptists now have mission stations. In all we have travelled in Burma about 2,500 miles. And as the last of the Judson party are about to leave the country to go to other lands, I have felt that I must ask you to allow me, through your columns, to express our appreciation of the abundant courtesy that has been extended to us during our stay here.

Government officials have put themselves at our service unstintedly. The Lieutenant-Governor presided at one of the sessions of the Rangoon celebration, Lady Adamson graciously accompanying him. Commissioners and Deputy Commissioners have presided at celebrations in other places and have met us at breakfasts and luncheons. The newspapers have given full and accurate reports of the proceedings and sympathetic editorial articles, which have extended, as nothing else could, the influence of the

celebrations. And last, but by no means least, the Burma Railways Company has spared no pains to promote our comfort in going about from place to place. Special trains and special cars have been furnished us all the way along. Station masters and train conductors have in every way possible met our needs and anticipated our wishes. The discomforts of travel have been reduced to a minimum and the pleasures of it multiplied. It is doubtful whether in any other country in the world such journeys as we have made in Burma could have been taken with less fatigue and annoyance. The kindly consideration given to us on every side has made our visit to Burma a delight.

Yours etc.,
FRANK M. GOODCHILD,
of New York.

B. I. S. N. Ltd., "Aronda."
January 6.

APPENDIX A.

The following is the letter from the Board of Managers of the American Baptist Foreign Mission Society which was published in full in the *Rangoon Gazette* of December 10, and of which the Rev. F. King Singiser read selections at the morning session of that day:—

AMERICAN BAPTIST FOREIGN MISSION SOCIETY,
BOSTON.

To the Friends Gathered at the Judson Centennial Celebration in Rangoon, to the Missionary Company in Burma and to the Churches among the Burmans, Karens, Kachins, Shans, Chins, Talains and other Peoples of Burma, the Board of Managers of the American Baptist Foreign Mission Society extend hearty and fraternal greetings.

We join with you in gratitude to God for the signal manifestations of Providence which summoned American Baptists to united missionary service one hundred years ago, and which have conspicuously marked the entire period whose close we are now celebrating. While regretting that circumstances do not seem to make it expedient for any members of the Board or any of the present executive officers of the Society to be present at the celebration, we rejoice that there are a number of friends from America who have the interest and the leisure to visit Burma at this time and to participate with you in the centennial services. It is a source of peculiar satisfaction that we have so admirable an official representative as Rev. Henry C. Mabie, D. D., whose many years of valued service as Home Secretary of the society, whose acquaintance with the members of the missionary body and whose long study of and familiarity with the history and principles of missionary work fit him in a peculiar way for the service which he has been asked to render. It is our earnest prayer that the blessing of God may rest in an especial manner upon the services connected with your celebration and that the exceedingly interesting program

that has been outlined may be carried through to the inspiration and uplift of all who may be privileged to attend. We envy you the opportunity you will enjoy in hearing from several, still active members of the missionary force, in whose memory are treasured experiences of personal acquaintance with the founder of the mission, of the impressions made upon them by the personality of him for whom this centennial observance is named.

It is most fitting that this celebration should center about the name of Judson and that these commemorative exercises should be held in Burma, the country of his missionary labours, and particularly in Rangoon, the city to which he and his heroic wife came with such mingled feelings of fear and hope in the summer of 1813. Yet the celebration at once takes on a broader aspect. Adoniram and Ann Hasseltine Judson were the forerunners and types of the great company of courageous and consecrated men and women in whose spirits the missionary passion has burned and who have counted it their highest joy to give themselves as the representatives of the Baptist churches of America to the task of proclaiming the gospel of the kingdom of God, not only in Burma, but in South India, Bengal, Assam, China, Japan, Africa and the Philippine Islands. To their memory also we do honor at this time. Nor does the influence of these pioneers, whose coming to Burma you are now commemorating, end in the foreign mission enterprise. Every phase of our denominational activity, our very denominational life and unity themselves, owe to Judson and his associates a debt the magnitude of which it is impossible to compute. It is not too much to say that the remarkable growth of our denomination numerically and in social, moral and religious influence is traceable directly and in very large degree to the general and enthusiastic acceptance of the missionary responsibility as presented in the appeal of Judson for support. The organization and development of all our great missionary societies, home and foreign, and of the Northern and Southern Baptist Conventions, have been made possible by the spirit of co-operation which sprang up spontaneously in response to the challenge of Judson and Rice. This phase of their service

will be more appropriately recognized in connection with the meeting of the Northern Baptist Convention next May, which will be the one hundredth anniversary of the formation of the first general organization of Baptists in America for any purpose, namely, the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. But the significance of this celebration extends even beyond the limits of our own denomination. Baptists cannot lay exclusive claim to the forces set in operation by Adoniram Judson and others comprising the little groups of students at Williams and Andover. Not only the Congregationalists and Baptists, but the whole Christian church in the United States owes to them the quickening of its missionary conscience. It is fitting, therefore, that representatives of other denominational bodies as well as delegates from the other missions of our own Society should unite with you in Burma in this commemoration. We cannot fail to see in such an event a fine illustration of the fundamental oneness of the missionary enterprise in its purpose and spirit as well as in its divine leader.

There is abundant material for the deepening of our faith in the providential leading of God and the ultimate triumph of his purpose when we attempt to reproduce in thought the atmosphere out of which Adoniram Judson and his wife went forth on their missionary errand, and the conditions into which they plunged on reaching the land that was to be the scene of their missionary life and labours. Only twenty years had elapsed since the beginning of the modern missionary era, through the influence of William Carey in England. The English Baptist Missionary Society and the London Missionary Society representing the English Congregationalist, had been organized chiefly for work in portions of India under British control. Missionary interest was but slowly touching the life of the American churches. A few Congregational churches contributed support to the London Missionary Society, with which the American Board at first endeavoured to effect some plan of co-operation for the support and conduct of the work of Judson, Nott and their associates. Scattered Baptist bodies had sent funds

in small amounts to the English Baptist Missionary Society for the work inaugurated by Carey at Serampore, such gifts amounting in one year to as much as \$6,000. But this interest was sporadic and far from affecting the churches or church members as a whole in either denomination. It was an act of supreme faith on the part of the American Board of Commissioners for Foreign Missions to take the action which they did in 1811, after the return of Judson from conference with the London Missionary Society, in declaring "that this Board will retain under their care the young gentlemen who last year devoted themselves to the service of God for life as missionaries in foreign parts." It required, if possible, even greater faith when Adoniram Judson wrote from Calcutta to Dr. Bolles of Salem, after the change of conviction with regard to baptism which had made it necessary for him to withdraw from the service of the American Board: "Alone in this foreign heathen land, I make my appeal to those whom, with their permission, I will call my *Baptist brethren* in the United States." Both Mrs. Judson and later her husband on the occasions of their first return to America expressed profound gratification because of the marked increase in missionary interest which they found among the churches as compared with the conditions prevailing at the time of their departure in 1812.

The Baptists, to whom Judson addressed his appeal, while found in considerable numbers throughout the country, were financially weak and without the social standing which other religious bodies enjoyed because of the prominent part taken by them in the colonization and political development of certain sections. They boasted but few large or prosperous churches. In a total number of 2,417 churches, the average membership was less than 75. The very organization of the churches, as well as the fact that they were so widely scattered, militated against intercommunication and united effort. It was to such a body that Adoniram Judson and his wife and Luther Rice turned for support in the enterprise upon which they had embarked.

The conditions which the Judsons faced on the field were certainly not more promising. Driven providen-

tially to Burma in their effort to avoid enforced deportation to England at the hands of the British East India Company, they entered a land governed by a cruel and despotic Burman king whose arbitrary will was absolute and from whose displeasure no life was safe. Unlike Carey and his associates at Serampore and the German missionaries, Schwartz and Ziegenbalg in Southern India, the Judsons began their missionary labors in a country practically untouched by the influences of civilization and placed themselves beyond the protection of even a nominally Christian government. The physical and spiritual atmosphere, which was to be the constant environment of their daily life, was such as to cast a gloom over even their courageous spirits. Of the impression made upon them as they landed in Rangoon, Mr. Judson wrote: "We had never before seen a place where European influence did not contribute to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon, as we approached, was quite disheartening. I went on shore just at night to take a view of the place and the mission house, but so dark and cheerless and unpromising did all things appear that the evening of that day after my return to the ship we have marked as the most gloomy and distressing that we ever passed." After nearly a year of residence, Mrs. Judson wrote to Samuel Newell: "We have found the country, as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty—full of commotion and uncertainty. We daily feel that the existence and perpetuity of this mission, still in an infant state, depends in a peculiar way on the interposing hand of Providence, and from this impression alone we are encouraged still to remain." It is not surprising, in view of these conditions and in the light of what we know of her own indomitable spirit, that we find Mrs. Judson writing a few months later: "God grant that we may live and die among the Burmans though we should never do anything more than smooth the way for others." We do well to remember that it was not long after entering upon his work in such conditions as these and before the first ray of light had come into the darkness that Judson wrote to Luther Rice: "If they ask what prospect of ultimate

success there is, tell them as much as that there is an almighty and faithful God who will perform his promises."

It is manifestly impossible to review even briefly the missionary life and accomplishments of Dr. Judson during the nearly forty years of his service in Burma. It is fitting, however, that we give due recognition to the steadfastness of purpose, the keenness of intellect, the complete consecration, the sublime faith and the absolute dependence upon God which enabled Adoniram Judson in the divine providence to lay foundations which have stood the test of time and upon which has been erected a superstructure of outstanding significance in the history of missionary endeavor. Not least important in the work of Judson is the service rendered to all later missionaries and to the Burmese people themselves through his remarkable mastery of the Burmese language attained in the face of extraordinary difficulties, and with almost no assistance save that which he himself could derive from Burmese scholars. Two great monuments of the thoroughness of his knowledge and the intensity of his application remain in the Burmese Bible and the Burmese dictionary, both in constant use today with relatively slight revision. We as a denomination and as a missionary society owe much also to Judson's conception and statement of the aim to be sought in the missionary enterprise. Francis Wayland says of the object which Judson always kept steadily in view: "It was not to teach men a creed or to train them to the performance of certain rites or to persuade them to belong to a particular church, but first of all to produce in them a radical and universal change of moral character, to lead them to repent all and forsake all sin, to love God with an affection that should transcend in power every other motive and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Saviour Jesus Christ." This object and the means for securing it are well set forth in one of the "articles of agreement" drawn up and submitted to the board at home by Judson and his first missionary associate, George H. Hough: "We agree in the opinion that our sole object on earth is to introduce the religion of Jesus Christ into the empire of Burma and that the

means by which we hope to effect this are translating, printing and distributing the Holy Scriptures, preaching the gospel, circulating religious tracts and promoting the instruction of native children." To Judson we also owe one of the finest statements of the qualifications for missionary service dating from this early period of his work. He wrote to Luther Rice: "Humble, quiet, persevering men, men of sound and sterling talents (though perhaps not brilliant), of decent accomplishments and some natural aptitude to acquire a language, men of an amiable, yielding temper, willing to take the lowest place, to be the least of all and the servants of all, men who enjoy much closet religion, leave all things to God and are willing to suffer all things for Christ's sake, without being proud of it,—these are the men, etc." And he adds: "But, oh, how unlike to this description is the writer of it."

Judson was primarily a missionary to the Burmans and for that race chiefly his direct personal work was done; yet by his sympathy and influence he belongs to all Burma and not to any single race or tribe. He, himself, in 1828 baptized the first convert from the Talains. Early in his missionary work he became deeply interested in the Karen people and made frequent missionary journeys into the jungles where they found their homes. He secured the release from slavery of Ko Tha Byu, the Karen Apostle, and urged the sending of missionaries for work especially among that people whose remarkable turning to Christianity is unique in missionary annals. When in later years the work was extended so as to include all of the other leading races of Burma, the Shans, Kachins, Chins, Talains, and more recently the Lahus, Was and other hill peoples of the far northeast, American Baptists were but entering into the heritage prepared for them by Judson and his early associates in the founding of the mission. Testimony must be borne to the wisdom and missionary statesmanship of those whose clear vision of the task and its needs led them to plant such institutions as the Mission Press, which under Cutter and Bennett took up a work begun by Hough in the very earliest period of the mission's life; the Theological Seminary for Burmans and other races speaking the Burmese language founded by

Edward A. Stevens in 1838; the Karen Theological Seminary founded by J. G. Binney in 1846; and the Rangoon Baptist College, which also owes its inception to Dr. Binney; but more than all else those institutions which have become so deeply rooted in the life of the Christian community and which have within them the forces which will transform and ennoble that community, the Christian church and the village school. We covet for the higher institutions of learning the same strong support on the part of the Christian community and are deeply gratified with the evidences that these institutions, also, are being more and more recognized by the people as their own and as essential to their truest progress.

But in Judson's conception the scope of the missionary task transcended Burma with its many races. We find him as early as 1817 writing to the Corresponding Secretary in Boston in behalf of the extension of missionary work to Assam, China and Japan. And indeed a people ranking second in number among evangelical denominations in this country today cannot discharge its full missionary responsibility while limiting its labours to a single country with ten or twelve millions of people. Other claims have pressed for recognition. Other providences have led the way first into Assam, then into Telugu land, into Swatow and Ningpo, and far up the Yangtse river into West China, into Japan, into the Congo valley, and last of all, into the Philippine Islands. To these successive calls the Baptists of the North have responded until now the very length of our "far flung battle line" is almost a weakness because of the difficulty of making its impact strong and telling at every point.

Surely there is great reason for encouragement and hope in the progress of these hundred years. Work begun for a single race now touches nearly a score in Burma alone. Judson spent a lifetime in the mastery of a single language. His successors have translated the Scriptures or portions of them into all the leading tongues of Burma. Then, a slender foothold in the port city was secured with difficulty. Now, the entire land is dotted with mission stations reaching to the very borders of China on the north and northeast and of Assam on the northwest.

Then, missionaries were in peril of their lives at the hands of arbitrary and cruel Burman princes, who refused absolutely to grant religious liberty to their subjects. Now, they are under the protection of a stable government and are recognized by the people as their friends and benefactors, and there is perfect freedom for the teaching and preaching of Christianity. Some very suggestive comparisons concerning the work in Burma are made by one who has been giving considerable study to the development of our work during the past century. As a point of comparison the year 1854 has been chosen, a date which marks the completion of forty years from the organization of the Society and corresponds nearly with the close of Dr. Judson's service. The number of missionaries had grown from four at the beginning of the work to sixty-two in 1854 and to 194 in 1913. Native workers who numbered 145 in 1854 have now reached a total of 2,126. Organized churches, of which there were none at the beginning and only 117 in 1854, now number 916, 717 or seventy-eight per cent. being self-supporting. The number of church members amounting to 8,736 in 1854 now exceeds 65,000. The 55 schools reported in 1854 have increased to 708, and the number of pupils has multiplied from 1,728 to 26,235. Native contributions, of which no record was published in 1854, now amount to \$93,884 in a single year, while appropriations for the work of the mission have grown from \$43,780 in 1854 to \$249,962 in 1913. These figures are for Burma alone. Statistics for the entire work are no less encouraging. It is worthy of special note that the total membership reported in churches connected with the missions of this Society alone, numbering 159,920 according to the report of 1913, is only about 20,000 less than the total membership of Baptist churches in the United States at the time when Judson began his work in Burma. Surely, in these facts there is abundant reason to bow in gratitude to God that he has so richly blessed the faith and sacrifice of those through whose gifts of life and prayer and money these results have been achieved.

It is not our purpose on this occasion to engage in an extended discussion of mission policies. Two problems

there are, however, to which the Board have given and are giving most earnest study, which they feel constrained to lay upon your hearts also, for their solution can be found only through the united thought and practical endeavour of all whom the problems touch. These problems are first, that of a shifting of emphasis from extensive to intensive methods of work, and second, that of the gradual transfer of responsibility for completion of the missionary task to the native Christian church.

So rich has been the blessing poured out upon the efforts of the past, so rapid has been the development of work upon the field, especially in recent years, that the growth of resources, remarkable as it has been, is steadily less and less adequate to provide the necessary workers and equipment. The total receipts of the Society for the past nine years have been found to exceed by nearly \$400,000 the total receipts for the first ninety years of its existence. Foreign field expenditures of the general Society alone, apart from the Woman's Societies, have grown from \$644,000 in 1908-09 to \$876,000 in 1912-13, an increase of over \$230,000 or thirty-six per cent in five years. This increase while far from representing what our churches are able to do and ought to do in the line of missionary endeavor is truly extraordinary and full of encouragement. Nevertheless, in the face of this increase, the outstanding, unsupplied, urgent needs of the work in Burma as in every other field probably never were greater in number and never represented so large an aggregate expenditure. The adjustment of this inadequate supply to so tremendous a need is the problem which the Board is confronting today. A real solution demands more than simply increasing the supply. Resources may be so directed that every need satisfied only creates new needs and greater and we become involved in a task which not only has no end but which becomes increasingly large and difficult with every step. The Board are persuaded that the true solution lies rather in making use of the resources, increased by every legitimate means to the largest possible amount, in such a way that they will multiply themselves, and that needs satisfied will give rise not simply to new

needs, but with these needs also will provide the means for their satisfaction.

The second problem is closely related to the first. Indeed, in its solution is to be found the greatest promise of solving the first. If Christian churches and a Christian community can be developed among the peoples of each mission field that will assume the responsibility for making Christianity dominant in their own land and will devote themselves with true Christian earnestness and loyalty to the discharge of that responsibility, the problems of occupation and evangelization will be comparatively easy of solution. The development and direction of such a force, however, calls for the creation of strong, intelligent and consecrated leadership among the native Christian body. It is this phase of the problem that commands particular attention just now and, because of its magnitude and urgency, it challenges the wisest thought and the broadest experience of all who share in the missionary enterprise. The Board seek the fullest co-operation of the missionaries and the native Christian body in an endeavour to reach the best solution of these problems.

Each mission of the Society has its own inspiring history characterized by heroic and sacrificial service on the part of missionaries and native Christian disciples. Each presents its distinctive problems and its insistent needs. Each justly claims its own large place in the sympathy and support of our Baptist churches of the North. But today our hearts turn with a peculiar yearning, strong and tender, toward Burma, the eldest child of our missionary fervour. We take a peculiar satisfaction in reviewing the triumphs of the Gospel in that land and the unmistakable manifestations of Providence which have repeatedly marked the work of the one hundred years that have elapsed since the coming of Judson to Rangoon. It is almost commonplace to say that the missionary enterprise which found its beginning in the devotion of life on the part of Adoniram Judson and his companions, and in the sacrificial giving of means by the scattered and for the most part humble followers of the Master in this country, was born of prayer and faith, but those words take on a new and richer meaning as we trace their marvelous re-

sults step by step down through the century. If the history of this one hundred years means anything to us to-day, it should constitute an irresistible call to a faith and vision no less strong and far-reaching and to a spirit of prayer no less effectual and pervasive than that which characterized the founders of American Baptist missions. For such a spirit of faith and prayer the records of the past yield strong grounds for confidence; the conditions and the problems of the present are rich with opportunity and promise. In this spirit, we pledge to you on behalf of the churches of America our earnest sympathy and support as you enter upon the new century which we trust may in the providence of God see the realization of that vision which drew Adoniram and Ann Hasseltine Judson to the shores of Burma one hundred years ago.

With warmest Christian regards,

EMORY W. HUNT,
General Secretary.

ERNEST S. BUTLER,
Treasurer.

FRED. P. HAGGARD,
Home Seceretary.

STACY R. WARBURTON,
Asst. Secretary.

JAMES H. FRANKLIN,
Foreign Secretary.

GEORGE B. HUNTINGTON,
Asst. Secretary.

GEORGE E. BRIGGS,
WELLINGTON FILLMORE,
REV. MAURICE A. LEVY,
L. A. CRANDALL, D.D.,
HERBERT J. WHITE, D.D.,
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WALTER CALLEY, D.D.,
W. D. CHAMBERLIN,
ROBT. S. HOLMES,
GEORGE C. WHITNEY,
F. E. TAYLOR, D.D.,
E. P. TULLER, D.D.,
E. M. THOMS,
CARL MILLIKEN,

GEORGE BULLEN, D.D.,
V. P. KINNE,
H. S. JOHNSON, D.D.,
O. R. JUDD,
MORNAY WILLIAMS,
T. H. STACY, D.D.,
A. K. DEBLOIS, LL.D.,
ERNEST D. BURTON, D.D.,
CORNELIUS WOELFKIN, D.D.,
HENRY D. HOLTON, M.D.,
PRES. C. M. HILL, D.D.,
CHARLES H. MOSS, D.D.,
C. A. FULTON, D.D.,

The Board of Managers.

APPENDIX B.

The following is the greeting of the Marathi Mission of the American Congregational Board, sent by the hand of their delegate, the Rev. R. A. Hume, D.D.:

FROM THE MARATHI MISSION OF THE AMERICAN BOARD
TO THE BURMA MISSION
OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY.

The Marathi Mission of the American Board, in its thanksgiving at the completion of one hundred years of its existence, would gratefully recall that its origin was closely connected with that of the Burma Baptist Mission, since the founders of both Missions belonged to the same pioneer band sent out by the American Board to India in 1812.

Separated in Calcutta by diversity of religious views but meeting similar difficulties and suffering similar hardships, Gordon Hall, the Notts and Newell found their way to Bombay, while the Judsons went to Rangoon and Rice to America to enlist the Baptists in the missionary cause. After the lapse of a century we rejoice that what seemed then an unfortunate division has resulted under God in a much larger extension of the Kingdom of our common Lord.

We desire to give you our heartiest congratulations on the great work which God has accomplished in Burma through your hands, and to pray that a much more abundant harvest may bless your labours in the new century. With you we would pray and work that the Church of our Lord Jesus Christ may grow in extent and power, and may realize more fully the unity of the Spirit.

On behalf of the Mission,

WILLIAM HAZEN,
Secretary American Marathi Mission.

Lawrence P. Briggs,
Consul of the United States of America

APPENDIX C.

The Burma Conference of the American Methodist Episcopal Mission at its late meeting passed the following Resolution :

An event of great interest to the Christian Church everywhere and of very special interest to those concerned with the evangelization of Burma is the Centennial of the arrival of Dr. Adoniram Judson in this land. His heroic service and zeal have been and are an inspiration to every missionary and native Christian. His literary work in the vernacular has been of incalculable assistance to all who have to do with the Burmese people and is, indeed, a monument witnessing not only of splendid scholarship but of wonderful patience and perseverance in the face of obstacles that must have broken the spirit of any man not endued with a faith that saw "Him who is invisible."

We felicitate our brethren of the American Baptist Mission on this occasion of the celebration of the Judson Centennial on the success that has attended the labors of Dr. Judson and his worthy successors. We rejoice in the spirit of fellowship in which we have been able to work together and trust that the plans now in mind looking towards closer federation in various phases of work may be attended with success, and that fulfilment of our common aim, the salvation of the people of Burma, may in the near future unite our hearts in rejoicing and praise to God. May God bless the American Baptist Mission.

APPENDIX D.

The following Resolution was passed at the second European Baptist Congress at Stockholm, and sent by the hand of the Rev. H. C. Mabie, D.D., who was there present :

THE JUDSON CENTENARY.

The Delegates assembled at the Second European Baptist Congress held at Stockholm July, 1913, place on record their gratitude to Almighty God for the memory of the life and labours of His faithful servant Adoniram Judson, the apostle of Burma, who, 100 years ago, was used as God's instrument for the founding of two of the great missionary societies of America, and who gave himself with all his noble powers to the work of a missionary among the people of Burma. This Congress recalls the fact that Adoniram Judson was a member of the Congregational church and was educated for the Congregational ministry in the United States. Moved by the heroic example of the British Baptist pioneer missionaries to India, Carey, Marshman and Ward, he offered himself for missionary work in the East and sailed from America in 1812, supported by the newly formed American Board of Commissioners for Foreign Missions.

On his arrival in India, in obedience to his clear assurance of the command of Christ and the whole teaching of the New Testament, he received the rite of Believer's Immersion in the Baptist Mission Chapel of Calcutta. This led to his severance from the American Board and the Baptist churches of his country were aroused by his zeal and fidelity to form a Society for the support of Baptist missionaries in Burma and other lands. Adoniram Judson became their pioneer missionary and went to Burma in 1813. He spent 37 years in holy labours inspired by hope in the bright promises of God. He translated the Bible into the Burmese language, compiled the

first Burmese dictionary and gathered the first Burmese converts into the Church of Christ. He suffered much hardship, persecutions and long imprisonment in his service and when he died in 1850, though greatly honoured and beloved by those who were able to value his character and ministry, he had been permitted to see but a small part of the fruit of his life work. There are now over 62,000 members of the Baptist churches in Burma and to these and to all their fellow Christians in that country the delegates of this Congress send their affectionate greetings in the Lord, commending them to the Grace that is able to make them strong to bear witness of the truth to the ten millions of their non-Christian countrymen.

To the American Baptist Foreign Missionary Societies both north and south this Congress sends its congratulations on the attainment of their Centenary, praying that with renewed joy and consecration they may enter the new century of service and that success may ever attend their future labours for the extension of Christ's Kingdom in all the earth.

APPENDIX E.

The following is the statement prepared in English by Prof. Smith of the Baptist College, and translated by teachers of that institution into Burmese, Sgaw Karen and Pwo Karen, of which in all 27,000 copies have been printed for free circulation by the Mission Press.

A CENTURY OF BAPTIST MISSIONS IN BURMA.

A SKETCH OF THE WORK OF THE AMERICAN BAPTISTS IN BURMA FROM 1813 TO 1913.

PREPARED AT THE REQUEST OF
THE JUDSON CENTENNIAL COMMITTEE
BY JESSE F. SMITH.

The last century has been the planting, nurture and development of Protestant Christianity among the indigenous races of Burma. The beginning of a second century of Christian activity is a fit time to pass through this corner of the Master's vineyard to note what growth has been made, what increase God has given, and what signs of future fruitage may be seen.

In these one hundred years what has God wrought in Burma?

THE SCRIPTURES AND OTHER CHRISTIAN LITERATURE HAVE BEEN GIVEN TO THE RACES OF BURMA IN THEIR OWN TONGUE. Dr. Judson began work among a literate people, the Burmese, but, except for a tentative version of Matthew, there was, on his arrival in the country, no Christian literature either in Burmese or the other languages of Burma. He early undertook the task of translating the Bible into Burmese. The New Testament, which he completed in 1823, was printed in 1832. He finished the translation of the Old Testament in 1834 and it was issued the next year. The companions and successors of Dr. Judson took up similar tasks for other races. Dr. Francis Mason gave the Sgaw Karens the complete Bible in their own tongue. It was printed in 1853. Mr. Brayton completed his translation of the New Testament into Pwo Karen in 1871, and continued his work on the Old Testament so that the Bible in this language was revised and printed in 1884. Before 1863 parts of the New Testament, as well as Psalms, Genesis and Exodus, were translated and printed in Bwe Karen. This version, however, has

been displaced by the Sgaw Karen, and not only has no further attempt been made to give the Bwe Karens the Bible in their own dialect, but this early work seems to have been lost. An attempt was made by Mr. Brayton to give the Selongs, of the Mergui Archipelago, the Bible in their own language, but when Mr. Brayton turned his attention to the Pwo Karens no one was found to carry on the work for the Selongs. In 1847 Rev. J. M. Haswell, D. D., completed the New Testament in Talain, his translation being based upon the earlier work of Mrs. Sarah B. Judson and Ko Mam Bok. In more recent years literature for the Talains has been prepared by Dr. E. O. Stevens, Rev. R. Halliday, Mr. A. E. Hudson and Rev. A. C. Darrow. Dr. Cushing was the translator of the Bible into Shan. The New Testament was issued from the press in 1883 and the entire Bible, revised, in 1892. The Kachins are indebted to Rev. Ola Hanson, Litt. D., for their Bible. At present they have the New Testament and a large portion of the Old Testament. Dr. Hanson is now at work on the remainder of the Old Testament. Mrs. C. B. Thomas, Saya Pyi Zo and Mrs. A. E. Carson have translated portions of the Bible into two Chin dialects. A beginning has also recently been made of translating the gospels into Taungthu and Palaung. In the one hundred years since the arrival of Dr. Judson the gospels, at least, have been translated into no less than six of the indigenous languages of Burma, and the story of Jesus is available for one other, the northern Chin. This means that the Christian message is accessible, in their own tongue, to nearly 11,000,000 of the people of this land.

But this is not all of the literary work that has been done by Christian scholars for the races of Burma. School books, dictionaries, grammars, hymn books, commentaries on the various books of the Bible, sermons and other forms of Christian literature have been produced, for the most part by missionaries, both men and women, who have been actively engaged in other forms of missionary service, and have done this literary work in hours snatched from their busy days. Monthly helps on the international Sunday school lessons are issued in Burmese, Sgaw Karen and Pwo Karen. A Burmese religious monthly was established in 1843 and has since been issued continuously,—for the last few years, fortnightly. A similar monthly in Pwo Karen was started a few years ago. In Sgaw Karen two monthlies, the oldest established in 1842, two fortnightly journals and one weekly journal are issued. These publications circulate widely throughout the Christian community from Myitkyina to Mergui, and from Sandoway to Siam.

For the printing of the early versions of the Scriptures a Mission Press was set up in Rangoon by Rev. George H. Hough, in 1816. From this small beginning has grown our present extensive plant from which thousands of "leaves for the healing of the nations" are issued each year.

AN INFLUENTIAL BODY OF CHRISTIAN DISCIPLES HAS BEEN GATHERED INTO CHURCHES. As soon as the Judsons had acquired sufficient use of the language they began to preach, and to teach all who would receive instruction. In 1819, six years after their arrival, the first convert, a Burman named Maung Naw, was baptized at Rangoon. In 1828 Boardman baptized at Tavoy the first Karen convert, Ko Tha Byu, who had been converted by the labours of Dr. Judson. These two were the first-fruits of the two leading races of Burma. Since their baptism there has sprung up a flourishing Christian community, which embraces representatives both of the indigenous races of Burma and of the immigrant peoples from India, China and other lands. Our Baptist churches in Burma today enroll members gathered from the following nationalities: Burmese, Sgaw Karen, Pwo Karen, Bwe Karen, Red Karen, Chin, Kachin, Shan, Talain, Taungthu, Lolo, Wa, Tamil, Telugu, Bengali, Punjabi, Chinese, Eurasian and representatives from America, and from England and other European countries. The entire Christian community, according to the Government census of 1911, numbers 210,081, of which number 122,265 are Baptists; while 60282 are Roman Catholics, 20,734 are Anglicans, 1,675 are Methodists, and the remainder are distributed among several sects. This entire Christian community, with the exception of some portion of the Roman Catholic element, is a product of the last century. The one Protestant convert of 1819 has become an army of 150,000.

A CORPS OF CHRISTIAN LEADERS HAS BEEN TRAINED AND PUT INTO SERVICE. The labours of the pioneers and their successors have done more than gather a Christian community. Out of that community have been raised up leaders to educate, edify and inspire the rank and file of the churches. The first converts became zealous preachers to their countrymen. From the earliest days schools were established to teach the children and the illiterate to read the Scriptures. In 1830 Dr. Wade gathered about him eighteen disciples for special training as Christian leaders, and other missionaries also attempted to give homiletical and theological instruction to such individuals as gave promise of usefulness as evangelists and pastors. It was not, however, until the arrival of Dr. Binney that a theological seminary was actually established. In 1845 the Karen Theological Seminary was organized at Moulmein and has continued to the present day. The Burmese Theological Seminary was organized in 1892, previous to which time Burmese preachers were trained by individual missionaries as opportunity allowed. Both these "schools of the prophets" are now firmly established at Insein and are not only sending out pastors for the churches already organized, but are also providing evangelists for neglected portions of the older fields and missionaries for the tribes among the Chin and Kachin Hills, at Kengtung, and among the Karens

of northern Siam. In 1913 the first Chinese student was graduated from the Burmese Theological Seminary and has become the pastor of the Chinese Baptist church in Rangoon.

Nor do these leaders, trained as evangelists and pastors, constitute the only class which has been moulding the Christian community. Our schools have sent out a host of trained teachers, both men and women, whose helpful influence upon the young has been incalculable. In many cases these teachers are preachers on Sunday, and are almost invariably workers in Sunday Schools and Christian Endeavour societies. Schools for Bible women have trained workers who have wrought nobly among the women and children at frontier stations as well as on fields nearer to their homes. Many of them, as Christian wives and mothers, are exerting a quiet but powerful influence throughout the Christian community.

But our Christians are found in all walks in life—as magistrates, township officers, inspectors of schools, inspectors of police and clerks in all departments of the Government. Christian men are prominent in business and professional circles as traders, contractors, brokers, physicians, lawyers, and teachers, and, in spite of the all-too-frequent lapses from rectitude, and some sheep that are undeniably black, the Christian character is everywhere recognized and honoured. It is the very whiteness of the flock that makes the few black sheep conspicuous.

A CHURCH, TO A LARGE DEGREE SELF-SUPPORTING AND SELF-PROPAGATING, HAS BEEN PLANTED IN BURMA. Of the 976 churches connected with the Baptist Mission, 717 are entirely self-supporting, and others are moving, with accelerated speed, in this direction. The churches that are not self-supporting are chiefly found among the poorer and more primitive Hill peoples, or in districts where economic conditions are unfavourable. The Karen churches early organized home mission societies as a medium for furthering the gospel among their own race. These societies have increased in strength and efficiency during the years, and are today an important factor in the Karen work; they have also supplied funds and men for work among the Chins and Kachins. In 1865 the missionaries and native leaders came together in Rangoon and organized the Burma Baptist Missionary Convention to carry on evangelistic and educational work beyond the confines of the local missions. This society has grown and extended until today it supports evangelists on eighteen different fields. The Convention is the trustee of several educational and other funds, including the Wade printing fund and the College endowment fund. The annual income for direct evangelistic work has grown to upwards of Rs. 6,000 (\$2,000). The total income for the year ending September 30, 1913, was Rs. 6,755-14-5. Of this sum Rs. 4,613-0-0 was, during the same period, expended for evangelistic work. The Burman

churches of Rangoon and vicinity have, for several years, managed an evangelistic society and supported an evangelist in his work among the Burmans of the Province. The Baptist churches of all races in Rangoon and Insein maintain the Rangoon City Missionary Society for evangelizing the people of that city. At present the work is chiefly among the Chinese. To no small extent the true missionary spirit is evident among the members of all the churches. Ordination is not a prerequisite for preaching the gospel; men, women and school children, teachers, traders, and myooks are preaching Christ in many places by their lips as well as by their lives, sometimes to audiences gathered in chapels and on the streets, but more often to small groups and individuals in their homes and places of business. In 1912 the Baptist churches of Burma gave Rs. 3,80,870 (\$123,661.36) for the salaries of pastors, construction and repair of chapels, support of Bible schools, missionary and evangelistic work and other benevolent enterprises. Thus to an encouraging extent it is evident that our Baptist churches are both self-supporting and self-propagating.

A COMPLETE SYSTEM OF MISSIONARY EDUCATION HAS BEEN ORGANIZED. There is now connected with the Mission a complete series of schools from the kindergarten to the college and the theological seminary. The Baptist College in Rangoon, an institution which dates back to the early seventies and existed for a number of years as a high school, in 1909 attained the rank of a B. A. institution and has entered upon a career of prosperity and promise. The college classes proper are not large, but are growing, and are replenished from the nine mission high schools, besides drawing not a few students from other high schools not connected with the Baptist Mission. The mission high schools, in turn, have grown from the village and town schools which were organized in the early days of the Mission. The system today includes nine high schools, three normal schools, two theological seminaries, two Bible schools for women, thirty-two boarding schools and 686 day schools.

A start has been made in industrial education. Manual training for boys and needle work for girls is a part of the prescribed normal school course. In the Bwe Karen school at Toungoo, Dr. Bunker introduced industrial work in 1881 and it has been continued by his successors. Mr. Geis has accomplished considerable in the same direction with Kachin boys and girls at Myitkyina. Much of the janitor work, petty repairs and the daily preparation of rice for food is done by pupils in Karen schools.

In all these schools, exclusive of the seminaries and Bible schools, there were enrolled in 1913, 28,033 pupils, who paid school fees to the amount of Rs. 2,50,040 (\$81,181.81). Mission schools are primarily established for the training, under Christian auspices, of the children of the Christian community. They

are staffed by Christian teachers and in them are taught the Bible and the fundamentals of Christianity. But they are open to non-Christian pupils and have proved a fruitful form of evangelization for nearly a century. In 1912 more than 400 of the 3600 baptisms reported were of children in the mission schools. Some, indeed, of our most successful soul-winners are classed as school teachers in the annual returns.

MODERN CHRISTIAN ORGANIZATIONS FOR THE UPLIFT OF HUMANITY HAVE BEEN TRANSPLANTED TO BURMA AND NOW FLOURISH HERE. A further development of the century is seen in the successful operation of numerous Sunday schools, young people's societies, temperance bands and similar organizations. Some of these are off-shoots of our Baptist Mission; others represent practical advances in the direction of Christian unity. Of all these organizations the Sunday schools are most closely related to the churches, and have been fostered by the Mission. Our Mission Press issues monthly lesson helps in Burmese, Sgaw Karen and Pwo Karen. Similar helps in Tamil and Telugu are obtainable from South India. English lesson helps from America are used in the English speaking churches and in the high school and college classes at the Baptist College. The Sunday school workers of the Province are organized into the Burma Auxiliary of the India Sunday School Union. According to the latest statistics there are 576 Sunday schools connected with our Baptist Mission, which enroll 1,248 teachers and 22,290 pupils. Christian Endeavour societies are numerous and are organized into a Burma Christian Endeavour Union, which is affiliated with the All-India C. E. Union. A travelling secretary, a graduate of the Karen Theological Seminary, is supported in his work of encouraging weak societies and organizing new societies in suitable centers. Individual Baptists, both missionaries and others, co-operate heartily in such interdenominational activities as the Burma Branch of the Christian Literature Society, the W. C. T. U., the Y. M. C. A. and the Y. W. C. A. These organizations find fruitful soil in places where clearings have been made by the more distinctly missionary methods. The same may also be said of the annual Assembly for Bible Study, which originated in the Baptist Mission and has grown into an interdenominational work on the plan of the Northfield meetings. The Assembly is held at Maymyo.

From the first our Mission has not been unmindful of the physical needs of the people. A medical missionary, Dr. Price, was associated with Dr. Judson in the early days, and the ministry of healing has been kept up by a succession of noble men and women; but in recent years the multiplication of civil hospitals and the extension of the medical branch of the Government have rendered the medical missionary of less importance, except in frontier stations. One fruit of the philanthropic spirit

in our Mission is seen in the Asylum for Lepers and the School for the Blind, both located at Moulmein.

From this brief review it will be seen that the Christian church has more than taken root in Burma; it has attained noteworthy growth and begun to bear fruit. This development leads us to ask, What of the future? What further culture is needed for the production of that abundant fruitage which the Master of the vineyard expects? Briefly we may say that the full harvest will not be garnered until we have yet further growth in such directions as the following:

THERE MUST BE AN INCREASED PRODUCTION OF CHRISTIAN LITERATURE. There are still tribes in Burma to whom the Bible has not yet been made accessible. Some have only portions of the Bible and others not even so much. Doubtless some of these will most readily acquire Christian truth through the medium of the Burmese or some other of the dominant languages, and yet there is no little work of Bible translation still to be done. Even more urgent, because affecting a greater number, is the need for a larger distinctively Christian literature for the Burmese and other progressive races. More commentaries and Biblical helps are demanded, as well as vernacular works in general literature which are Christian in tone and ideal. The literate of the land, if unable to read English, are provided in Burmese with three classes of books, the Christian Scriptures, the Buddhist Scriptures and a quantity of cheap indigenous literature, largely of a noxious character, and anything but Christian in tone. And this latter sort is being rapidly increased in these days of numerous local printing presses. The antidote for this moral venom is the production of an attractive and healthgiving Christian literature in Burmese. In this task the Mission Press and the Christian Literature Society and similar organizations must be important factors in the future.

MORE TRAINED LEADERS MUST ARISE FROM THE INDIGENOUS CHRISTIAN COMMUNITY. The future demands leaders more highly trained and more numerous than the past has produced. And these leaders must be men and women of the deepest consecration. As compared with the salaries of Government officials and of teachers, the income of pastors and evangelists is small, and the lure of money, as well as the dictates of prudence, tends to keep men of ability and influence from entering the Christian ministry. Until the Christian church in Burma is willing to give her best for the furtherance of the gospel, the looked-for harvest will be deferred. Burma will never be evangelized until the responsibility for this task is felt by the native church and the task definitely assumed. We must, therefore, look for and pray for an increasing number of the highly educated, who, constrained by the love of Christ, shall cry with the Apostle to the

Gentiles, himself also highly educated, "Woe is unto me, if I preach not the gospel."

MISSIONARY RE-ENFORCEMENTS FROM AMERICA ARE NEEDED. Notwithstanding the present strength of the native church and its encouraging growth in the direction of self-support and self-propagation; notwithstanding the need for the church in Burma to assume larger responsibility for the Christianization of this land there is today imperative need for missionary re-enforcements from abroad. Burma, beginning her second century under gospel influences, is a veritable Macedonia, calling for help from the churches of America. The vastness of the field; the undeveloped state of many of the churches; the strategic importance, at the present time, of our educational work; the character of the modern impact of western civilization upon Burma; the commercial development and prosperity of the country; these factors and others also constitute a direct appeal for an increase of our missionary forces. And yet we are barely able, year by year, to supply the places of those who are compelled to drop from the ranks. During the last decade three new mission stations have been opened as against five in the previous decade and nine in the decade from 1882 to 1892. So long as we attempt no more than to maintain our present mission stations (and against the three new stations opened since 1902 we must set Thaton and Zigon, which have been reduced to out-stations), we must confess that the evangelization of Burma, so far as it depends upon the efforts of the A. B. F. M. S., is a long way off. As in the days of the disciples, the harvest indeed is plenteous, but it waits for the thrusting forth of labourers into the field, and the churches of America must supply their quota.

WE NEED TO FACE THE PROBLEM OF HOW TO WIN THE VAST UNEVANGELIZED POPULATION OF BURMA. Re-enforcements, both from America and from the churches of Burma, are needed because of the multitudes who are hungering for the bread of life. Who are these multitudes? The non-Christian parents whose children swarm to our mission schools; frontier tribes who realize that their day of enlightenment is dawning; young men, from schools of all classes, who have learned enough from English books and teachers to deprive them of their faith in the religion of their fathers, but who acknowledge themselves to be without any religion. The dominant religion in Burma is Buddhism; not the speculative Buddhism of European scholars, but a precipitate of spirit worship, real Buddhism and various superstitions; and ten millions of the population of Burma are followers of this faith. There are also 701,473 Animists, 420,777 Muslims, 389,679 Hindus, 6,693 Sikhs, besides representatives of several other religions. In recent years work among Muslims has grown more hopeful, yet among the 811,033 immigrants from peninsular

India the Christians number only 23,089. In the face of these facts we have to acknowledge that, although we have entered the promised land, we have hardly done more than stake out our claim. There are strongholds to be subdued. We have still to enter into possession of the land which God has given us for our inheritance as joint heirs with Jesus Christ. In our failure to take possession we are keeping our Elder Brother from his own. Surely we must, as a Mission, do the work of an evangelist and more widely, more earnestly and more continuously proclaim the Gospel of the Grace of God.

OUR EDUCATIONAL WORK MUST BE STRENGTHENED. In our educational efforts for the young, and in our work of training leaders, the present is no time to rest upon our oars. Our course is across the stream. We are not here to drift with the current. The very general advance in the intelligence of the native community and the multiplication of secular newspapers in English and the vernaculars are clear indications that we must increase our efforts to send out from our mission schools young men of commanding intelligence, broad minded and clear brained, who will not be misled by fallacious arguments, nor suffer shipwreck of their simple faith on the rocks of modern agnosticism and materialism. Specifically the situation demands an increase in the number of our mission high schools, the strengthening of the higher department of the theological seminaries, and the broadening of the curriculum of the Baptist College. And, in order that the advance required at the seminaries and the college may not be an annual drain upon the funds so greatly needed for the direct preaching of the Gospel to the unevangelized, an adequate endowment should be provided for these institutions.

LASTLY, AND MOST IMPORTANT OF ALL, WE NEED A DEEPENING OF THE SPIRITUAL LIFE OF ALL OUR LEADERS, MISSIONARIES, PREACHERS, TEACHERS AND LAYMEN. The army that takes possession of this land must be like that of Gideon when he faced an analogous situation. We need to recognize the tremendous fact that, as for the past, so also for the future, success is dependent, not upon might, nor upon power, but solely upon the Spirit of God. The character and work of those whom we delight to honour this centennial year was truly great, but it was not Judson, Boardman, Stevens, Brayton and their fellow-workers, but the God of Abraham, Isaac and Jacob, the God of our missionary fathers and mothers, who, by His grace and power, has wrought those mighty works, in the accomplishment of which we rejoice today. And on Him alone must we depend for the completion of the task. We need above all things else a deep and abiding spiritual revival throughout our Christian community—a revival which shall include the entire membership of our churches, both native and missionary. For the coming century the church at

home must send us, as missionaries, men and women of God, who know Him and who walk with Him, and whose daily life among people of all classes shall be a constant reminder of God's presence and grace.

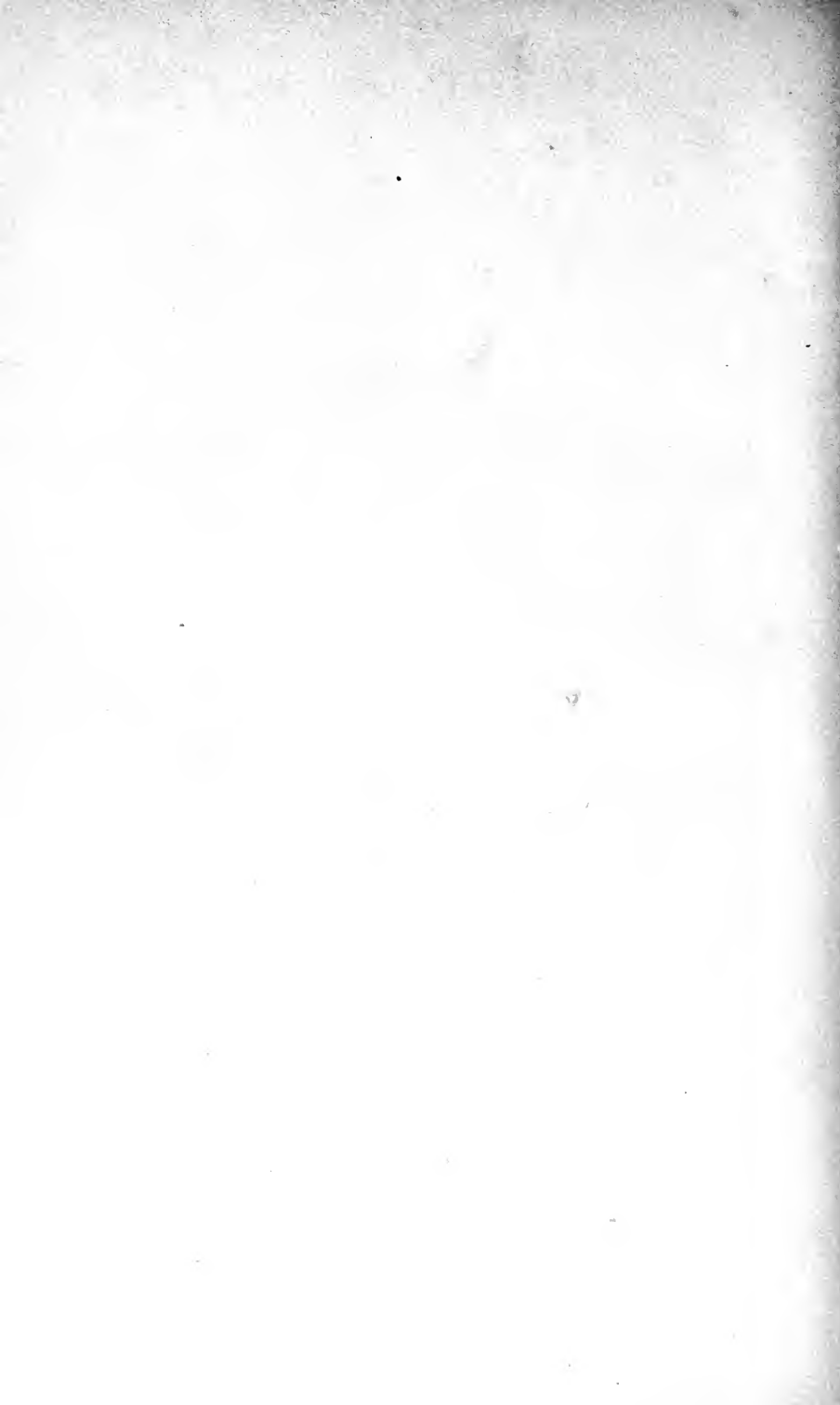
When our faith and our consecration, as Christian men and women of Burma, is commensurate with our zeal and our ability as leaders, then we shall see that fruitage for which the Master longs.

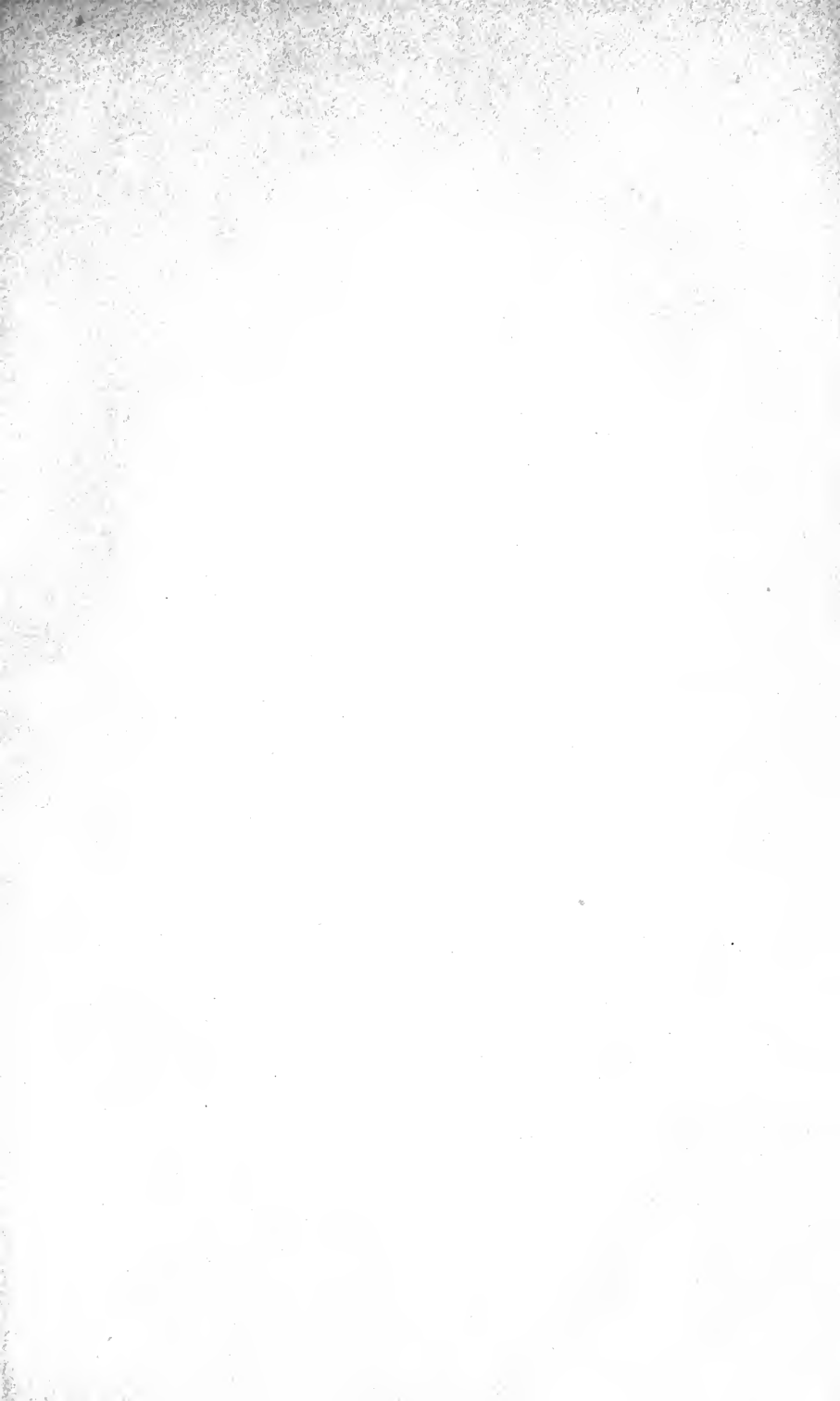


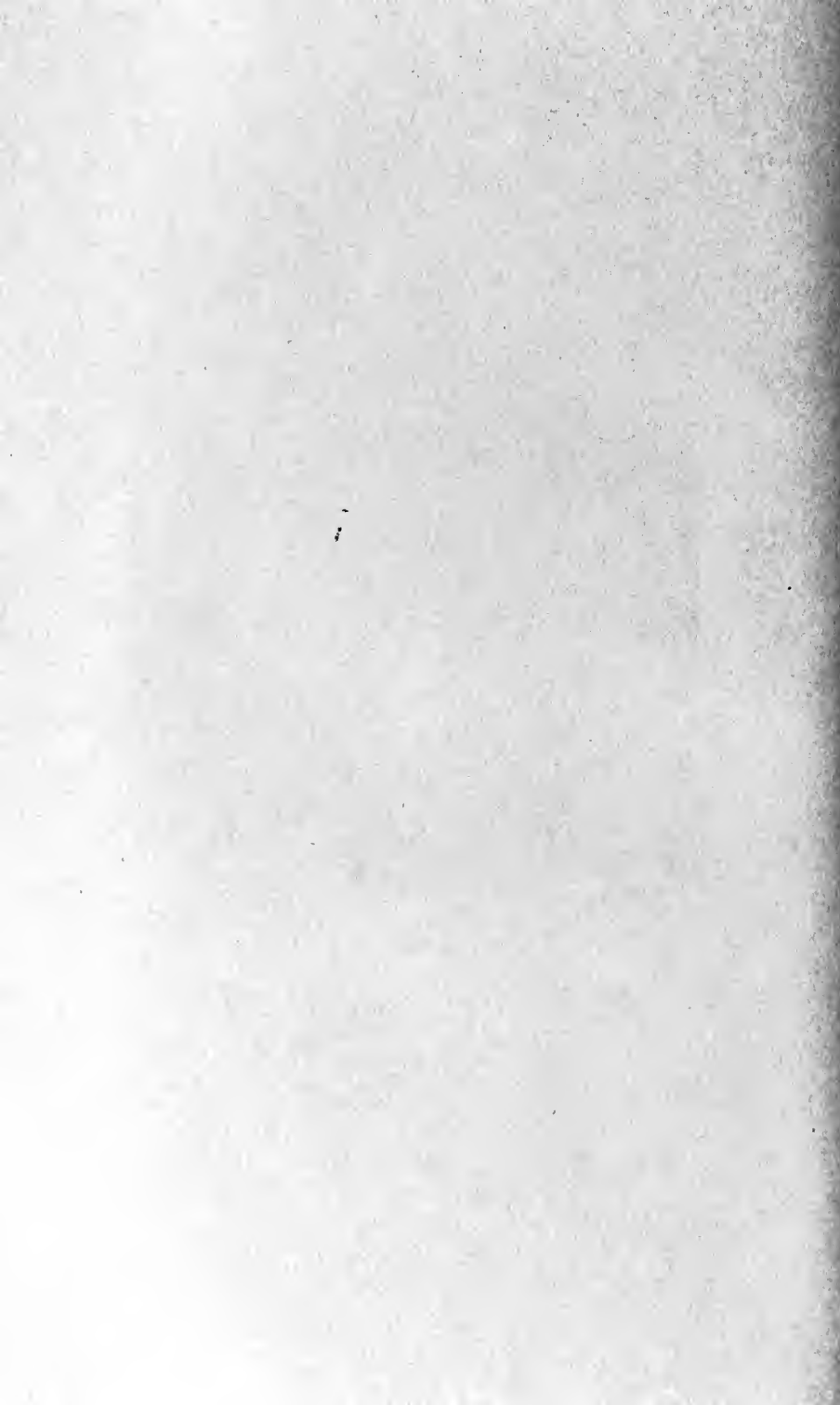
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